The Pastor

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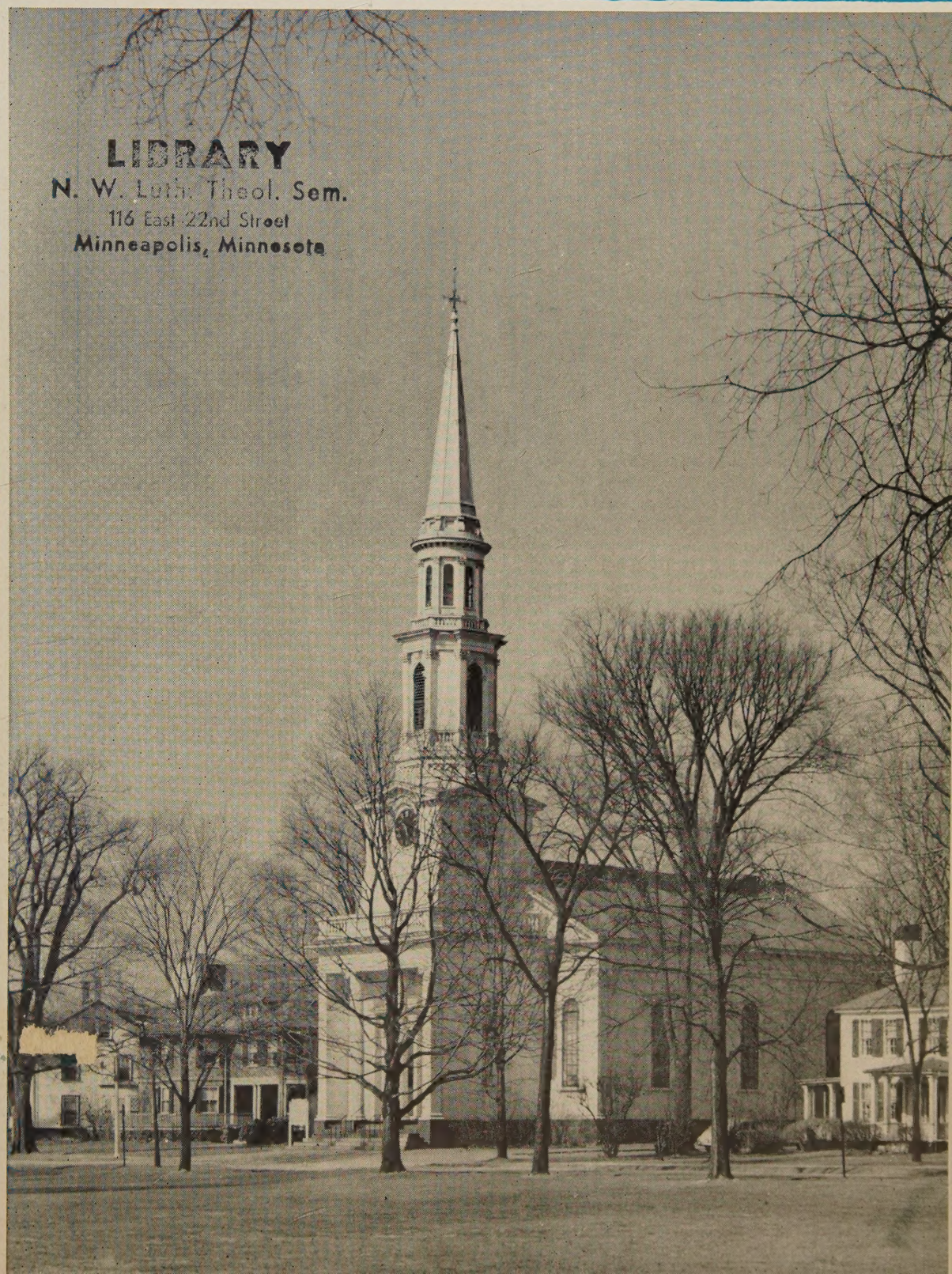

The Pastor

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THE COVER: A church in Lexington, Massachusetts. The photograph is by Samuel Chamberlain of Marblehead, Massachusetts.

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slants on the religious

By RICHARD H. RICE

MOVING into a new year, Protestantism paused to give an account of its stewardship.

The United Stewardship Council in its annual Statistics of Giving report announced that another record has been broken. U. S. Protestants, whose church contributions have been increasing annually since 1936, topped all past years in 1949 by giving a total of $1,001,574,371. This figure, according to the report, represents the giving for all causes of fifty-two church bodies.

Although two hundred Protestant denominations did not report their incomes to the Council, many of these are small, having in some cases fewer than one thousand members. Nevertheless, their total contribution is estimated to be around $50,000,000. If this amount were added to the unaccounted millions contributed to colleges, seminaries, church hospitals and homes—all Protestant institutions—the billion-plus 1949 total would be amply swelled. The report states: "It is safe, therefore, to conclude that if we had all these sums together we would have the largest contribution ever made to church work."

A 13.6 per cent advance in contributions over 1948 is seen in the benevolence increase of $2,826,830 and in the congregational expense increase of $135,351,702. These increases are not merely due to the fact that there have been numerous members added to the rolls of Protestant churches; they actually reflect a boost in per member contribution.

But here's a jolt. Despite the praiseworthy increase in contributions, a tide of precipitate spending is flooding our society. Somberly the Council reports: "This increase in contributions is far less than the increase in spending for alcoholic liquors, soft drinks, candy, football games, jewelry, food, and a multitude of other things."

The American waste habit is a nice exhibition of a futile search for stability. Such an exhibition is rightly to be deplored; but while we lament let us remember that shallow ecclesiastical concerns have invited it. Could it be that rigid denominationalism has been, and continues to be, a concern which has the effect of turning men away from God's House to look for truth elsewhere?

In this connection, however, a positive note struck by the United Stewardship Council's report reveals a challenging insight. It has been observed by the Council that since the various denominations first began accounting for their total incomes, several bodies have united. The implication is that as the church groups unite, thereby broadening their communities of fellowship, the per member contribution grows successively. A member's church gift is important, for it is one expression of his commitment to Christ.

Methodist churches, once in three segments, renewed their strength when the separate groups became one at the memorable General Conference at Kansas City in 1939. The clergy and laity, together, have been able to distinguish more clearly the church's purposes, and therefore they have responded to the commands of God with more devotion. In one decade Methodist influence has mushroomed. The relevance of the Christian mission and message has been sensed by other church groups that have come together. Currently at least one transdenominational (Congregational Christian and Evangelical churches) union is being undertaken.

TODAY a larger community is beckoning all Christian groups. Principally, the ecumenical movement is prompted by a concern for one another in Christ. There are, of course, knotty problems to be met by all the bodies participating in the movement; and it is certain that we court illusion if we do not initially recognize the stubborn persistence of our differences. Yet nowhere is there a greater opportunity for brotherly commerce and understanding than in a vital *congregation*, which organically relates all persons who follow one Master.

Ecumenicity should not be regarded as a threat to individuality or loom as a gigantic, hierarchical institution. Rather its call is felt by the churches to be from Christ, who sets men free by causing them to become alert to their personal involvement in an eternity that has already "begun."

THE posthumously published book of James H. Leuba, formerly an American professor of Psychology, is interestingly entitled *The Reformation of the Churches* (Beacon Press, 1949). In this volume Leuba bequeaths to the churches a reformation plan that is an anemic substitute for the more radical one laid out by the World Council of Churches. Attacking beliefs that are opposed to "established knowledge" (which is presumably sanctified and without blemish), the book directs churches to reorganize under the tutelage of science instead of God (in whom, the reader infers, man can no longer believe). This scheme, handed periodically to the churches, is one more indication that men of science are not immune to dogmas that defeat, rather than implement, a thoroughgoing scientific spirit. Whenever the church errs by adopting human knowledge as normative and established, its prophetic utterances are changed into palliatives, and its distinctive witness is lost.

The present religious revolution is leading us away from further conformation to the world. As the church begins to serve under God, both it and the world are transformed.

(*The author is the assistant editor* of THE PASTOR.)

The Ligh

Christian faith is opposed not by knowledge but by a faith in the sufficiency of human intellectual acumen. A distinction between faith in God and alternate faiths is drawn here by the professor of Systematic Theology, the Divinity School, Duke University, Durham, N. C.

WHEN we talk about faith, we can count upon an initial misunderstanding on the part of most people. They will usually pronounce the word "faith" and think the word "credulity." Credulity is disgraceful because it bespeaks supine acceptance of a standpoint admissable of verification or refutation through the use of critical intelligence. In the minds of many, therefore, faith, since it is identified with credulity, stands for intellectual irresponsibility. Thus faith is contemptible when men abide slavishly in it. The vulgar error in all this is to identify faith with credulity.

But when we undertake to dispel the error by making a valid distinction between faith and credulity, we come upon difficulties apparently inherent in the modern mentality; for there is nothing so characteristic of the contemporary mind as the conviction that present mystery will yield through research to intelligible comprehension. Indeed, modern culture is in large part the product of a passion bent upon supplanting the unknown by the known, thus assuring man's mastery over his world. The passion to conquer the unknown and to win for man autonomy and mastery in his world, turns the conviction that present mystery will be banished by research into the prevailing dogma of modern times.

The dogma is this: reality is potentially capable of total comprehension. In the nineteenth century, when a lingering but apparently decrepit supernaturalism still barred the way to a decisive conquest of intelligence over reality, the expedient of scientism was to identify all reality with the observable world. Thus, the unknowable was banished and naturalism resulted. Now at last conquering intelligence could hope to push back the last barrier thwarting human omniscience. In such a world, of course, there is no room for faith. It is credulity. It is contemptible intellectual irresponsibility. It is an insult to the dignity of man. It is despicable human self-denial. It bespeaks a humility ill-becoming man's lordly intellectual sovereignty. It is servility and a dependency negating the exalted destiny of man, which potentially opens out before the full employment of his intellectual powers. Faith, what have we to do with you!

To all appearances, the answer is that we have nothing to do with faith. But wait a minute; something has been forgotten. What about the conviction characteristic of the contemporary mind, the conviction that present mystery will eventually yield through research total intelligible comprehension? It was this conviction, reinforced by the passion for intellectual world mastery, which secured its ends by banishing the transcendent and identifying reality with the world of verifiable details. But is this conviction a matter of knowledge, or is it of the nature of a faith? The plain fact is that there is no possible demonstration of the truth of this conviction. However great the number of instances, for example, in which the physical investigation of nature has replaced the unknown by the known, no demonstration of this sort, impressive as it is, yields the universal proposition that mystery will ultimately vanish before scientific understanding. This is definitely a presupposition, not a demonstration of intelligent inquiry. When it is employed as a working hypothesis as in the practice of science, it is legitimate. When it is transformed into a philosophical conviction and rationalized as a dogma, it has the status of a faith. What is more, it will be credible not so much in proportion to the evidence but in proportion to the liveliness of men's passion and desire for the intellectual mastery of the world. Those who think that this mastery is the way to human salvation will rally around the progressive knowability of the world as the basic pillar of their creed. It is the faith they live by.

From these reflections I draw the conclusion that what is really at contest is not faith *versus* knowledge, but basic faith standpoints which the various parties entertain. Secondly, I draw the conclusion that the contempt of the rationalist for the man of religious faith is not the contempt of the intellectually responsible for the supinely ignorant, but rather the contempt of *one faith* for *another*. Thirdly, I draw the conclusion that every basic faith is dictated by an interest in human well-being and that the differences are attributable to two factors: (1) the conception of human felicity, and (2) the manner of its attainment.

The faith in the progressive knowability of the world is dictated by interest in human well-being. Those who entertain this faith belong to the tradition of Francis Bacon, and, like him, their conception of human felicity is the advancement of man in "comfort and commodities." The manner best suited for the attainment of this good is the experimental investigation of nature. The indispensable conditions are a world that is intelligible clear through and a world of invariable order.

Christian faith is expressly contrary to this faith. It accepts the creaturely and finite condition of man. This condition of finiteness extends to the sphere of man's knowledge. Reality is not regarded as amenable to full intelligible comprehension. This is because man is a dependent being not only on the

Faith

By ROBERT E. CUSHMAN

side of his existence but also on the side of his knowledge. The Christian does not think that he can capture reality in concepts—logical, mathematical, or otherwise. In view of his acknowledged dependence, he looks to Reality to reveal itself to him in some measure. He does not even regard such understanding as he has to be altogether his own achievement. Thus the Christian has a trustful attitude toward the world. He is not feverish in his effort to master it, because he is confident that God in His mercy is continually doing more than he can either ask or think. He believes that human well-being depends upon simply receiving life and fellowship with God from God. He is convinced that self-destruction follows upon the titanistic effort of finite man to wrest the mastery of the world from God.

As to human felicity, he holds it to be not the exploitation of nature for the satisfaction of his sensuous needs. Neither does he regard the pursuit of power and prestige among his earthly fellows to be the supreme end of life. On the contrary, he receives gratefully the things necessary to his physical being, cherishes tranquility of mind, and rejoices in the acknowledgment of God, who is the source, preserver, and goal of his existence. For him the good life is community with God upon whom he is ultimately dependent. *His faith follows upon his awareness that he is not his own.*

Regarding the manner of attainment of this felicity, manifestly, it will not be through the intellectual conquest of the world. The indisposition of the Christian for this kind of assault upon reality is not attributable to intellectual torpor or moral irresponsibility inconsistent with human dignity. It is simply a consequence of the Christian's recognition that he is creature and not Creator. He believes that, as God gives life and nourishes it, so in like manner, in so far as it is necessary, God will not fail to supply his creatures with a witness to himself, a witness sufficiently palpable to command acknowledgment and assure community, but not necessarily so much as to obviate the necessity of man's dependence. That would eliminate the difference between the creature and the Creator. In short, the way to human felicity is not through defiant denial of finitude and creaturehood, which is, of course, implied in the dogma of the progressive knowability of the world.

The way to human felicity is through acknowledgment of finitude, acceptance of dependence, and receptivity toward the various and multiple intimations which God gives of himself and his purpose. This includes a disposition to expect revelation of which the rationalist must, in virtue of his confidence in the progressive knowability of the world, be indifferent and even contemptuous. For the latter, revelations are not only unwanted intrusions; they are *ex hypothesi* unnecessary to the self-sufficient intelligence. But, for the man of Christian faith, they are not intrusions but expectations. This is because the man of faith has no interest in excluding divine alterations in the go of things. He has not staked his all on the exhaustive comprehensibility of the world nor upon the power of his intellect to comprehend it. The man of Christian faith acknowledges his dependence and his unworthiness, and in the very moment of acknowledgment and surrender he feels himself supported and upheld by the gracious power and love which has always, in fact, upheld him. He did not apprehend it before, because then he was fleeing from it in his frenzy to be independent of it. Only when pride gave way to humility or trustful reception was he overpowered by the assurance that *all things work together for good to them that love God.* Thus, it is humility and penitence which brought him to the *understanding of faith.* These are its basic conditions.

But this faith is quite unavailable to the mind which puts its confidence in the progressive knowability of the world and the sufficiency of intelligence. The reason is obvious: such a mind is puffed up. It is bent upon mastery, not submission. Therefore, the light of faith is hidden from its eyes. But it will have another faith. It will have faith in the susceptibility of the world to its conceptual manipulations. It will gain mastery over nature, but in the end it will destroy itself by the prodigies of power which its cleverness contrives.

The man of Christian faith ponders long and with sorrow over the inveterate blindness of the world as it moves on to its final self-refutation. Then he remembers the words of Jesus, and they come with a suggestion of the explanation: *I thank Thee, Father, that thou hast hidden these things from the wise and understanding and revealed them to babes. . .* Faith in God through Christ seems to wait upon submission to God in Christ, and that submission the world stubbornly refuses to yield. And so it must cherish the alternative faith, man's faith in himself and faith in a world susceptible of mastery through the use of intelligence. There is no other fate for him: if he will not accept gladly his sonship to God, then he must pursue to its dreadful culmination the illusion that he can transcend his own creatureliness and finitude. This is how the matter stands in the perspective of Christian faith.

(*Continued on page 48*)

Does Methodism Need a New Apportionment Plan?

By ROY W. PFAFF

In the present system of basing apportionments upon the pastor's salary, small churches are contributing, per active member, more than twice as much as large churches. Characteristics that a better plan must possess are listed in this article, first in a series of three on Methodist apportionments. The author serves the Scranton-Providence Methodist Charge, Scranton, Iowa.

SHOULD something other than the pastor's salary be the basis for setting apportionments for ministerial claims and other connectional askings? Should the total local church budget be substituted? Should church membership be a factor? Should a graduated percentage of the pastor's salary be paid, with churches paying larger salaries being assessed larger percentages of these salaries for ministerial claims? Or is there some other method that is more equitable and practicable than any of these? Such questions will be discussed in this and the articles to follow.

There is growing dissatisfaction in The Methodist Church with the traditional method of assessing each church a flat percentage of the pastor's cash salary for other ministerial support. In some sections of our church individuals are lifting their voices in criticism of this practice. One person recently doing so is Fred Adams, a Texas pastor. In his article "Better Salaries for Rural Ministers" (THE PASTOR, July, 1949) he advocated that connectional askings be based on the *total church budget*, and showed how this would enable smaller churches now paying inadequate salaries to increase them appreciably without increasing their total local church budgets.

In other sections of the church, dissatisfaction with the time-honored method already has led several annual conferences to adopt new methods of apportioning ministerial claims to the local churches. Several years ago the Northwest Iowa Conference and the Upper Iowa Conference formulated new plans that called for a graduated percentage of the pastor's salary for the support of conference claimants and district superintendents or of the former alone. In June of 1949, when these conferences united to become the North Iowa Conference, a modified plan was adopted. The Colorado Conference has devised a new plan which bases all connectional askings upon the total of the pastoral salary and "other current expenses" instead of upon pastoral salary alone.

Probably other conferences have modified the plan commonly employed or have devised entirely new ones. If so, these and the plans adopted by the conferences mentioned and the proposal of Fred Adams all deserve our thoughtful study. By analyzing how the various plans work for every type of church—large, medium, and small, with budgets that are high, average, and low—we should be enabled to discover the advantages and disadvantages of each plan. If none of the plans yet devised seems entirely satisfactory after all have been investigated, such a study should at least stimulate the formulation of other plans until one is evolved that will prove to be adequate.

Just what constitutes an adequate plan is somewhat difficult to outline. One person's opinion differs from another's. But it seems to the writer that an adequate plan for making apportionments for ministerial claims and all connectional askings should possess these characteristics:

(1) It should be equitable, not placing too heavy or too light a burden upon any church of any size or type.

(2) It should provide adequate support for all ministers—bishops, district superintendents, conference claimants, *and inadequately paid full-time pastors*—and care for the connectional or administrative funds of the church.

(3) It should be applicable to the variety of conditions that exist in different conferences, thereby making it feasible for any annual conference in Methodism to adopt it.

(4) It should make possible the calculation of the ministerial claims and connectional askings for the conference and for each church without highly complicated figuring.

(5) Finally, when it is adequately presented to any annual conference, it must secure the wholehearted approval of a decided majority of the ministers and laymen from all types and sizes of churches, rather than the approval of the ministers and laymen of only certain types or sizes of churches.

After having made a rather thoroughgoing study of our Iowa-Des Moines Annual Conference Report for 1948-49 and a less detailed study of a few other annual conference reports, I am convinced that the pastoral salary should not be the sole, or even the primary, factor in determining what the ministerial claims and other connectional askings should be. In this article I will give the two reasons why I believe this to be true, citing the statistics that lead me to believe as I do. In another article the various plans mentioned above will be set forth, and it will be shown how each works in various types of churches—large, medium, and small, with heavy, average, and light budgets. In a final article I wish to present another plan which, I believe, possesses to a greater extent than any other plan I have studied, the five characteristics that have been suggested as essential for an adequate plan.

There are two compelling reasons why I believe the pastor's salary should not be the base for determining the amount each church is to pay for ministerial claims and other connectional askings. In the first

place, this plan places an unduly large part of the support of the bishops, district superintendents, and conference claimants upon the smaller churches and too little of their support upon the larger churches. Furthermore, it results in too wide a variation in the amounts paid for ministerial claims by the active members of different churches of the same size, particularly of the churches having smaller memberships. In brief, *the basic shortcoming of this plan is that it allows for too much variation in the amounts paid for other ministerial claims by the active members of different congregations, large and small.*

The wide variations resulting from the system of basing ministerial claims upon pastoral salary are clearly revealed in the exhibit (fig. 1). As you observe these variations in the giving of the active church members in different churches, keep in mind that the *average* cost per active member for ministerial claims in the Iowa-Des Moines Conference is $1.30. As you study this exhibit you will note the following highly significant facts:

(1) None of the churches having 750 or more active members paid more than $1.16 per active member for ministerial claims, and all of these larger churches averaged only 82 cents per active member, or 63 per cent of the average for the entire conference. (The 82 cents is the figure secured by adding the total ministerial claims paid by all churches having over 750 active members and then dividing this figure by the active membership of these churches.)

(2) The 17 churches having 1,000 or more active members average only 75 cents per active member for ministerial claims, and if the two largest churches in the conference and one other of these 17 churches are not included, the other 14 churches average only 65 cents per active member, or exactly one-half of the $1.30 average for the entire conference.

(3) One of the churches with over 1,000 members paid only 53 cents per active member for ministerial claims, or exactly one-tenth of the $5.34 per active member paid by one of the smaller churches for ministerial claims. (See top figure in column 1 and bottom figure of column 3.)

(4) The average of 75 cents paid for ministerial claims by each active member of the churches with over 1,000 members is only 51 per cent of the $1.46 paid by churches having from 250 to 499 active members, 49 per cent of the $1.52 paid by churches of from 100 to 249 members, and only 36 per cent of the $2.08 paid by churches having less than 100 active members. (See column 2, reading from top to bottom.)

(5) In column 3 you will note that $1.16, the largest amount paid by any church having over 750 active members is only 22 per cent of the $5.34 paid by one of the smallest churches, and only 35 per cent of $3.40, the largest amount paid per active member for ministerial claims by a church with from 100 to 249 active members. (It should be said, also, that over 25 churches with less than 100 active members paid from $3.00 to $5.34 per active member for ministerial claims; but only 3 churches with 1,000 or more members paid more than 78 cents per active member for this purpose, these churches paying $1.02, $1.11, and $1.16.)

The variability in the per capita giving of different churches for ministerial claims is but the reflection of the variability in the per capita giving of different churches for pastoral support. While one of the large churches paid only $2.54 per active member for pastoral support, a smaller church was paying $25.36 per active member. Furthermore, the average cost of pastoral support for churches with over 1,000 active members is but $3.57 as compared with $9.12 for churches with less than 100 members, $7.22 for churches of from 100 to 249 members, $6.94 for those of from 250 to 499 members, $5.52 for those of from 500 to 749 members, and $4.61 for those having from 750 to 999 members.

We have seen how wide are the variations in the per capita giving of large and small churches for ministerial claims when these are based upon pastoral salary. There are also great variations in per capita giving for ministerial claims in different churches that are small, or medium-sized, or large, but particularly in the small and medium-sized ones. The average amounts paid by churches of the three smaller classifications for ministerial claims are from 220 to 348 per cent greater than the smallest amounts paid by any churches of the same size. The largest amounts paid by churches of these classifications, beginning with the largest classifications, are 348, 566, and 890 per cent more than the smallest amounts paid by churches of the same classification.

That these extreme variations are not limited to the Iowa-Des Moines Conference was revealed by a study of the 18 Methodist churches of a city in another jurisdiction. The 4 largest churches with active membership ranging from over 1,500 to to over 4,500 paid an average of 76 cents per active member for other ministerial claims. The 14 other Methodist churches, with active member-

COST OF MINISTERIAL CLAIMS PER ACTIVE MEMBER FOR CHURCHES OF VARIOUS SIZES IN THE IOWA-DES MOINES ANNUAL CONFERENCE

Classification of Churches by Active Church Membership	Smallest Amount Paid by Any Church of Each Size	Average Amount All Churches of Each Size Pay	Largest Amount Paid by any Church of Each Size
	(1)	(2)	(3)
1,000 or more	$ .53	$ .75	$1.16
750 to 999	.90	.97	1.08
500 to 749	.79	1.16	1.38
250 to 499	.65	1.46	2.26
100 to 249	.60	1.52	3.40
99 or less	.60	2.08	5.34

Fig. 1

ships ranging from 694 to 58 and averaging 217, paid an average of $2.42 per active member for ministerial claims.

That the smaller churches are given an unduly large part of the support of the bishops, district superintendents, and conference claimants when pastoral salary is the basis of setting apportionments, also is revealed by the fact that a much larger part of their total local budget goes for ministerial claims than is true for the large churches. In the same city referred to in the above paragraph, ministerial claims amounted to from 3.8 to 6.8 per cent of the pastor's salary and "other current expenses" and averaged less than 5 per cent in the 4 large churches. In the 14 smaller churches ministerial claims were from 6.8 to 19 per cent of the pastor's salary and "other current expenses," averaging 15 per cent. In other words, ministerial claims accounted for only 1/20 of the current local budgets of the larger churches, whereas, it accounted for 1/7 of the current local budgets of the smaller churches.

In the Iowa-Des Moines Conference ministerial claims amount to less than 1/15 of the current local church budgets of the large churches and to approximately 1/7 of the current local budgets of the small churches.

Whether we compare the per capita giving of large and small churches for ministerial claims or the percentage of their local church budgets going for this purpose, the small churches contribute substantially more than twice as much as the large churches for ministerial claims when the pastoral salary is the basis for setting apportionments. When we add to this fact the extremely wide variations in the amounts paid by individual churches for ministerial claims—a variation that is tenfold—it is obvious that the pastoral salary is not the proper basis for setting apportionments for ministerial claims or other connectional askings. If an equitable apportionment is to be secured, something other than, or in addition to, the pastor's salary must be brought into our calculations; or a graduated percentage of the pastor's salary must be substituted for a flat percentage.

You Wi

Television is going to alter present religious radio radically—but for the good, according to the pastor of Calvary Methodist Church, Albany, N. Y. In this article he discusses some religious TV problems which, he thinks, the church should consider now.

TELEVISION can become the agency for a revival of religious living in America. Religious programs can be capable of that which has seemed almost impossible; namely, they can counteract the trend that has given secular entertainment the top place in radio. Television can do this because religion has a story to tell which lends itself to visualization.

It is not likely that much program time will be devoted to programs originating in chapels and churches. While a few programs may originate in churches on Sunday mornings, the demand for visual variety is definitely going to force the church to develop other types of programs.

Furthermore, the familiar devotional broadcast composed of hymns, readings, and a talk will not last long on "TV." This type of program will no doubt provide a basic format for a brief period, but it will of necessity evolve into some type of illustrated presentation of a theme. For instance, the devotional telecaster who speaks on the theme "So teach us to number our days" will bring sundials, clocks, and time-measurement devices of antiquity before his audience.

The fifteen-minute religious news broadcast has rendered a service of unmeasured distinction to our nation, but the script will no longer be composed of words alone. It will be a script of course, but it will have as many as four picture illustrations each minute, and the newscaster will be required to spend a large amount of time in preparation for a single program. The pictures may be procured from news agencies, but they must be studied, processed, and worked into the script.

The great contribution of TV to religion in America, however, will likely be found in programs that will promote a general appreciation of the social (or one may say, historical) contributions which religion has made in the past and which it is making on a more important scale today.

An appreciation of the past will be cultivated by programs that are built upon the monuments of Christian history. Films which show historic places will be numerous, but these programs will not be confined to them. A set of photographs, for example, of Canterbury Cathedral may be obtained by purchase. These photographs could then be processed by the studio and made into transparencies. They are then ready for the air. The audience will be ready to share in an exposition of the fact that hundreds of years ago the Christian faith was moving the hearts of men, and the architectural evolution of the great cathedral could vividly portray the meaning of that faith. It would be possible to teach the history of Christianity without going outside of church architecture for material, for we have the designs of East and West which symbolize the parting of their ways. The interior symbolism of a thousand buildings on the earth is waiting for the television set.

The Bible will come to people in ways quite unexpected. Not many people have seen the great *Codex Sinaiticus*,[1] purchased by the British Museum from the Russians for a half-million dollars. It will be seen on TV, and the romantic story of Tischendorf's discovery of it will be told. The TV program-builder will not have to photograph the original, for that is already done. Thousands

[1] Fourth-century manuscript of the Greek Bible.—*Ed.*

See It on "TV"

J. EDWARD CAROTHERS

of photostatic copies of other precious manuscripts are available for little or no cost, and a TV program which borrows the title of one of Edgar J. Goodspeed's books (and some of its content!) could be called "Christianity Goes to Press." Wouldn't you be interested in seeing all this?

The program could tell how the earliest New Testament manuscripts came into being. New Testament scholars now hold that the message and content of the New Testament reflects the social situation within which it emerged. This truth can be used to impress the modern audience that we, in similar situations, should take more serious heed of the gospel teachings.

The institutional efforts of organized religion should reach a new high in public acclaim because TV will let the people see what Church World Service is doing. It will make the mission field real, bringing it right into the living room. The average American has no idea of the importance of home missions, but when he is given a view of Dale Hollow Larger Parish in Tennessee, or any others of hundreds just as impressive, he will begin to say to himself that the church is just what he has been looking for.

One need only to mention education to visualize a million TV sets telling the people of our country about our Protestant educational system which asks no federal aid. And look at the buildings!

It has long been understood that the solicitation of funds over the air would not be a policy of most churches. This should remain as it is. But there is no reason why the religious TV program should shrink from building stewardship programs based on actual studies of American expenditures. It would take only a small amount of work to devise a program series which uses charts, graphs, cartoons, and building blocks to indicate how much American money goes for cars, gasoline, and lipstick. This series could be called "The Richest Country," and the pay-off point in every program could lightly draw upon the moral of the story Jesus told about a certain rich man.

There are limitless possibilities of other program types. Children's stories, bedtime stories included, which have wonderful illustrations could be transferred to the television screen with almost no trouble at all. But let us turn from the program possibilities to consider what will be required if this shall come to pass.

It will be noticed that all of the program suggestions made above are in terms of local station production and are not in terms of network presentation. The present temptation before the church is to consolidate effort in one or two centers where TV production is most active, but this temptation must be resisted. Religious TV must not become a matter of urban production! What we must achieve is religious TV widely spread around the U. S., employing the talent and energy of local areas. This is not the present tendency, and in this there lies a danger that our religious TV development will be parochial and limited.

In order to escape this limitation of a highly centralized production, it will be necessary to train fifty people in religious TV production. These fifty television ministers would then be spotted around the country to produce programs along the lines suggested above. They could exchange program ideas and materials throughout the organization, which had been set up to supervise their training.

This organization would be, one should suppose, under the general supervision of the Protestant Radio Commission, but it would have to be financed at first by one or two denominations. It might cost $500,000 a year for the first three years. Gradually the television minister would be supported by the federation of churches within which he had been appointed to serve, at first, without cost.

The training of the television minister would require one year of actual employment in a television station. His salary would be paid by the mission board, but he would be absolutely under the control of the station during his training period. If they fired him, then the church would send him back to the parish. If the station assigned him to the dolly, that's where he would work! Wherever he worked during that year he would learn much that is needed in order to produce religious television that will make the stations sit up and take notice. Also, he would have the stimulus of his "missionary" associates.

It is imperative that some one of our great denominations should see the value of this mission field. The Methodist Church has always been quick to jump into a new field, and here is the whitest one I know! What could be a better use of $500,000 per year for the next three years than this introduction of a missionary movement that would quickly result in a self-sustaining television ministery?

Yes, you'll see some wonderful religious programs on TV—that is, you'll see them if the church is wise enough to train the men and women who can do them. Otherwise, the audience will have to be content with pulpits, choirs, and interviews with leading churchmen.

LENTEN PREACHING

Humble recognition of Christ is completed by earnest commitment to him. Since there is such a confusion of loyalties in our world, personal dedication should be the keynote of preaching during Lent this year, from February 22 to April 8. (The Epiphany Calendar appeared in the December issue of The Pastor, page 31.)

Lent is a time for decision. Let us therefore emphasize the need for a personal commitment to Christ. In a day of confused loyalties let us unequivocally present the challenge of Jesus to our contemporary world, remembering Ogden Nash's sharp warning:

Sometimes with secret pride I sigh
To think how tolerant am I;
Then wonder which is really mine:
Tolerance, or a rubber spine? [1]

Perhaps we can best affirm the Master's truth through a series of sermons extending across this entire period. One possible theme for such a series would be: "Jesus: the Master Steward of Life." Under this general title we can view the following: (1) Jesus' Philosophy of Stewardship; (2) Jesus: the Steward of Truth; (3) Jesus: the Steward of Time; (4) Jesus: the Steward of Courage; (5) Jesus: the Steward of Hope; and (6) Jesus: the Triumphant Steward. Or a series on the Beatitudes, appropriately titled "To Whom the Spirit Comes," might prove helpful during this season. Whatever the topic or topics one uses at this time, however, his preaching ought to aim unqualifiedly for personal, spiritual re-dedication.

Soul Purgation

February 22, Ash Wednesday. Micah 6:6-8; Mark 12: 28-34. Self-examination is the beginning of dedication. Not methods but motives, not achievements but ideals, lead ultimately to the saving grace of God. On this opening day of Lent we could well afford to think upon the question "Our Religion: Crutch or Cross?" Matt. 16:21-28 provides scriptural background against which to project this soul-searching inquiry. Appropriate hymns would be numbers 284, 276, 260 (all suggested hymns are from *The Methodist Hymnal*).

Judgment Is Daily

February 26, First Sunday in Lent. Isaiah 58:6-12; Matt. 25:31-46. Jesus' philosophy of stewardship was shaped by his fundamental conception of life. He did not divide life into a human and a divine plane; nor did he divide life's purpose into present and future values. Rather he insisted that there is available to us an immediate and natural working relationship with God. Consequently, the primary test of our faith is how much we are willing to learn and how far we are willing to be led. For that will is indicative of a vital sensitivity to a divine trust that we shall do the best we can with what we have in order to hasten the coming of the kingdom. All of life can be holy, and the character of the future is determined by the character of the present. Heaven or Hell will be simply the cumulative impact of what we now are. Supporting hymns are 401, 458, 468. An inspiring prayer which may be used with this theme is the one entitled "For the Advancement of the Kingdom," published in the hymnal on page 517.

God Reigns in History

March 5, Second Sunday in Lent. Rev. 19:5-10; Mark 11:15-18. Our confused and frightened world will accept Jesus as the Steward of Truth because his truth reveals the eternal reliability of life. What is needed for this hour is not a new philosophy but a new experience. The good life is the proper alignment of relationships to an over-all, divine purpose from which life's complicated issues are viewed. Hence there is a meaningful continuity to life because God is working out the course of events, and the universe is moving toward that

. . . one far-off divine event
To which the whole creation moves.[2]

Properly impelled, life finds unity in the midst of change. It discovers new and stronger ways of using old talents to the glory of God and the benefit of man. Water changes into snow, ice, frost, fog, clouds—but it never departs from the fundamental formula H_2O. Hawthorne is merely repeating the Master's thought in other words when he writes: "The light of God shines upon every age through the colored glass of its own cathedral windows, but it is the ageless light shining through the colors of the age." To crystallize the impact of this sermon we might do well to use hymns 19, 297, and 305. The prayer "For Evangelism," on page 516 of the hymnal, will fit this theme well.

The Week of Dedication

March 5-12. During this week let us learn to guard ourselves against the tyranny of little things. How easily we can fall victim to them! Walter L. Moore tells us that an artist once took a group of his pupils out into the country so that they might sketch and paint a beautiful landscape ("Daily Meditations," *Christian Herald*, Dec., p. 46.) One student, however, occupied himself diligently with the reproduction of a large barn which stood in the foreground, bathed in the splendor of the setting sun. At last the artist quietly addressed the student with these words: "If you spend so much time in painting the shingles on that barn, you will not have time to paint the sunset." Dedication requires discrimination.

[1] Ogden Nash, "Yes and No," *Masterpieces of Religious Verse*, James Dalton Morrison, ed., Harper & Bros.

[2] From Alfred Lord Tennyson's "In Memorium."

And there is no valid discrimination apart from a dynamic philosophy of life. We are the stewards of Christ's dynamic philosophy.

"Years Are Not Life"

March 12, Third Sunday in Lent. Romans 12:1-5; Luke 14:16-24. Jesus knew that just as money is the medium of material exchange, so time is the medium of spiritual exchange. The value of money is found not in itself but in what it makes operative. The value of time is found not in itself but in the degree to which it enables truth-expressing experiences to operate significantly in the affairs of men. Ralph Waldo Emerson is profoundly right when he declares: "We do not count a man's years until he has nothing else to count."

Wendell Phillips, fighting the slave trade, once exclaimed: "Pile your capital as high as the skies. If it is founded on iniquity, the pulse of a girl will beat it down!" And the pulse of a girl did. That girl was Harriet Beecher Stowe, who used her time to write *Uncle Tom's Cabin.* We judge men's financial abilities by the way they handle money. We can judge their spiritual abilities by the way they handle time. The same factors of integrity and investment prevail. Hymns 472, 299, and 225 help to emphasize this theme.

Resolute Witness

March 19, Fourth Sunday in Lent. Acts 10:23-33; Luke 10:38-42. Any philosophy of stewardship which is bent upon redeeming the time for the proper presentation of God's redemptive truth demands courage. We have associated courage with the spectacular so long that we tend to lose sight of its real nature. Courage is the inevitable by-product of a sure knowlege that divine truth is unconquerable and that time is formative. Hence it is simply the synchronization of our will and our capacities with the will and the power of God regardless of possible personal inconveniences. It is the placing of character above criticism, of devotion above opposition, of humility above arrogance. It is the will to see what is good and the determination to make it better than it is. It is the replacement of prejudice with insight.

The hymnal offers a number of hymns appropriate to this theme under the section on "Discipleship." The prayer, "For Divine Wisdom and Strength" (page 514), will prove effective here.

The Mediation of Christ

March 26, Passion Sunday. Hebrews 9:11-15; Mark 10:32-45. Experience worketh hope, and the experience of Christ constitutes him the hope of the world. Now hope always carries an expectation inherent in the experience from which it stems. Proved chemical experiments create anticipation of untried experiments using known elements in new ways. Thus hope rests in the fact that experience gives to all men a spiritual acquisitiveness that cultivates invasive minds and expansive hearts, and thereby makes them ready for God's direct guidance. So we can find ourselves in perfect accord with Hudson Taylor when he says: "It doesn't matter how great the pressure is, it only matters where the pressure lies; whether it comes between you and God or whether it presses you near and ever nearer to his heart of love." Advisable for this service are hymns 23, 278, 298. The collect, "For Purity of Heart," page 510 of the hymnal, fits here excellently.

Cries for a Savior

April 2, Palm Sunday. Phil. 2:5-11; Mark 11:1-11. The most striking factor of the Triumphal Entry is its cosmopolitan character. All nationalities were present, since Jerusalem was a busy center and this was a busy time. All ages took part in it—the children, gladly; the mature, expectantly. All social classes shared it as the rich, the relatively small middle class, and the innumerable poor joined the throng shouting hosanna to his name. All characters experienced it, for even evil men can never completely escape the attractive power of good. All colors participated in it—white, olive, black. The divine stewardship of Jesus had indeed "drawn all men unto him." Jesus knew that all men have the same basic passion for spiritual usefulness. Created in the image of God, they cannot believe that they were made only to die. Given the knowledge of deathless powers and the inspiration of deathless dreams, they must press on to final ground. And while some might falter and fall and rise to rebel, the power and the dreams would never fade. Inevitably there must be those who would cry out with Paul across the centuries: *Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God.* Triumphant hymns available for this occasion are 77, 126, 147, 162, 164.

The Crucial Truth

April 2-8, Holy Week. Mark 14-15:47. This week crystallizes the decision upon which the ideals of Jesus must stand or fall. Let us see clearly the cross-purposes against which he contended. Let us sharply define the mutually repellent issues at stake. Let us analyze the factors contributory to the kind of weakness that permits one group of men to crucify him while another group, affirming faith in him, stands silently by. Let us point up boldly the magnificent faith he had that men would eventually see and uncompromisingly accept, the truth for which he was laying down his life. In short, let us appraise *our* decisions in the light of *his.* Several suggestive texts, rich in spiritual challenge, soul-searching in their effect, can be made the bases of evangelistic preaching during this week. John 18:1 lends itself to powerful possibilities in handling the theme "Crossing the Kedron." Matthew 27:36—*And sitting down they watched him there*—offers the subject "Spectators or Witnesses?" "What Price Friendship?" is suggested by Luke 23:12—*And the same day Pilate and Herod were made friends together: for before they were at enmity. . . .*

A helpful discussion of the attitudes and forces that climaxed in the Crucifixion will be found in *The Witness of the Prophets,* by Gordon Pratt Baker (Abingdon-Cokesbury Press), pages 133 ff.

Saints on the Secular

By EDWARD LAIRD MILLS

How Heathen Is Britain? (William Collins & Sons) is the title of a little book by B. G. Sandhurst which has gone into five printings in England and which deserves the attention of Christian leaders here. It concludes that "nearly half the young men now leaving our public and secondary schools are almost pagan." They are uncertain about the difference between right and wrong and quite ignorant concerning the goal and purpose of human life. Nevertheless most of them have a friendly disposition toward religion, derived from home influences. For this the schools failed to furnish an adequate intellectual foundation. The failure was due largely to the fact that instructors were incompetent or uninterested.

Religious education in the United States, though different in type, is equally ineffective. Too long it has rested upon unexamined assumptions which call for ruthless appraisal. A sparkling and provocative preface to the Sandhurst book is contributed by C. S. Lewis of *Screwtape Letters* (Macmillan Co.) fame. He avers that "if you make the adults of today Christian, the children of tomorrow will receive a Christian education." This is partly true. To separate religious education and evangelism is to condemn both to futility. For all believers Lewis perceives a deepening cloud upon the horizon: "Where the tide flows toward increasing state control, Christianity with its claims in one way personal and in another way ecumenical and both ways antithetical to omnicompetent government must always in fact (though not for a long time yet in words) be treated as an enemy." The lackadaisical disciples of today will be well advised to batten down the hatches in anticipation of the hurricanes moving this way.

IT TOOK four years for the United Nations to rediscover the ancient truth that "man is incurably religious." Now it is planning to equip a plain room for meditation (or private prayer if desired) in the headquarters at New York. That gesture will renew and stimulate the confidence of mankind in the organization. Neither Christian, Moslem, Buddhist, nor Hindu can give his full allegiance to a project that discounts his religious faith. Without their help no world movement can hope to succeed. The same considerations apply to the U.N. subsidiaries that function in the field of spiritual values.

Christianity and Crisis recently contained some illuminating comments on this matter from the pen of Reinhold Niebuhr, who was a member of the American delegation to U.N.E.S.C.O. He compares this organization to modern man who must find "a way of engaging in impossible tasks and not being discouraged when he fails to complete any of them." "Achieving common convictions on the very meaning of life" is presently out of the question. Nevertheless, Christians should without illusions "loyally participate in the practical tasks which must be done." Their duty is "to support it (U.N.E.S.C.O.) in the technical fields where it is strong" and "to seek to correct it in the field of theory where it betrays the weaknesses" arising from our cultural and religious pluralism.

MEMO to the saints in Texas: Members of the Oregon Conference, to which the writer belongs, hardly know whether to be amused or indignant over the news from Houston (via three A.P. dispatches last November) that certain members of the State Board of Education were seeking to exclude Magruder's *American Government* from use in Texas schools because a particular phrase —a statement of recognized fact—referred to the spread of Communism in the world. Apparently the attempt failed—a consummation to be desired. The book is a standard in its field, is revised annually, and has gone through thirty-one editions. The author is a Virginia-born Methodist (educated at Emory and Henry and Johns Hopkins) who did not lose his religion when he crossed the wide Missouri and went over the lofty Rockies. At Oregon State College since 1917, he has been a devout churchman, active in Sunday school and Wesley Foundation activities. The name "Camp Magruder," given to the newest and largest youth grounds in the conference (capital investment over $150,000), testifies to the professor's untiring leadership in the enterprise and his uniquely generous gifts to it.

MOURNFUL and significant headline in a recent daily: "Chest Drive at 60.6%—but the Thermometer's Stuck." That tells the story for many cities. The funds secured by the joint appeal are more efficiently administered, but the edge of giver-interest is dulled by the lack of concrete and personal objectives. Specific causes like CARE and CROP, "Heifers for Poland," and "Goats for Japan," evoke more generous response. The chief weakness of the chests lies in their constitutional inability to capitalize fully on the motivations and resources of the Christian faith. Charity and philanthropy owe their start to Bethlehem and Calvary, and they tend to wither away when divorced from those quickening sources.

THE ACTION of the recent Protestant Episcopal Triennial Convention in urging psychiatric examinations of candidates for holy orders sets up a standard to which other major communions should hasten to repair. They might well go further and make them a requirement for ministers' wives as well. Both parties are called upon to solve problems in social engineering that frequently prove to be too much for them. Practical wisdom in human relations must go along with fervent religious experience if maximum results are to be obtained. The proposed tests, of course, should supplement and not replace those which are now in vogue.

(*The author is a pastor of First Methodist Church, Reno, Nevada.*)

The Minister Prays

By CHARLES M. LAYMON

Because the minister is both prophet and priest—principal servant in the community—communion with God is pertinent to all the varied ministerial tasks. The author is a Methodist minister and dean of Scarritt College for Christian Workers, Nashville, Tenn. He prepared the booklet, *A Primer of Prayer*, issued recently by the Methodist Board of Evangelism.

RICHARD ROBERTS said that religion begins with a man on his knees. It can be stated even more pointedly that the life of the minister begins, continues, and closes on his knees. Ours is a vocation, and the summons to service which we experience is of the very nature of prayer itself. In the moment of call, whatever the immediate surroundings, we are in communion with God. And in the fulfilment of our calling we cannot move with deliberate step, sure and sound, unless we live in such communion. It is not our own ministry that we undertake, even though we may on occasion refer to it as such; it is God's ministry through us that we express. At once it becomes evident that this means prayer, continuous, consecrated, and life-giving.

What is not so evident is finding the time, the quiet, and the disposition for prayer. A daily round of duties frequently leaves us too tired to pray, although I recall the remark of an humble Christian who said that he was too tired to do anything but pray. The appointment calendar is filled to the margins day after day. We are brought face to face with people from morning till late at night. They are good people and the work is a good work. Our cause is good, and our intentions are likewise good. But there is no time and no stillness for praying.

To be sure, we may have prayed many times during the day, at meetings and with others; prayed because we had been called upon to do so as a part of our responsibilities. Without being guilty of rank professionalism in our service, we know how deadly such experiences can become. We must pray sometimes when we do not feel at all like praying. Emerson said that he left the ministry because he could not always feel like preaching at ten o'clock on Sunday morning. Quite so! The fact is that *we* sometimes do not *feel* like preaching or praying, but we must do both. We are ordained ministers serving churches, and others have a right to expect us to pray when they call upon us. We cannot afford the luxury of expression only when we are caught up to the third heaven of inspiration. Because of this, however, we suspect sometimes that our prayers sound hollow, that reality has gone out of them. We have become religious professionals without meaning to do so.

In-Service Praying

And yet, it happens frequently that these very prayers we offer in the daily round of ministerial duties bring into our own lives a clarity of vision and a sense of power that meets our personal needs, even though we did not have them in mind consciously as we prayed. Because our prayer for others is empty of all self-interest, God is able to open our eyes regarding ourselves. Recently a prophetic minister of our own communion who maintains a schedule that makes itinerancy a daily experience, told the writer that the moments of true communion with God that meant most to him were those just before the opening of the worship service, as the organ was playing the prelude, when in prayer he realized the *meaning* of what was taking place and offered himself and the service as his sacrifice to God. In this moment he realized God's presence in a special way, and his own spiritual life was nourished as at few other times.

It could be that we have failed to recognize as fully as we might that "in-service praying" provides realistic occasions for personal communion as ministers. This would hold true not only for public meetings but also for the times we pray with the sick, with those in bereavement, and with others who look to us as their priest before God, as we pray with them and for them in the privacy of a personal interview. Which one of us can pray with the penitent and not feel the pertinency of that prayer in relation to his own sins and need of forgiveness? Which one of us can pray for God's guidance in the life of another and not rise from his knees more assured of God's Providence in his own life? How can we seek God's comforting presence for others and, in that very seeking, not find him for ourselves? There is such a thing as losing our own devotional life for the sake of others and finding it for ourselves.

The Personal Interview

The place of prayer in pastoral counseling and visitation is a significant one. It is just here that the min-

ister moves beyond what happens in the doctor's office and the psychiatrist's chamber. This is not to suggest a necessary antagonism among these disciplines, but to indicate a special sphere of service for the minister.

In counseling with students the writer does not hesitate to turn to prayer when it seems to be advisable. There are times when it would be artificial, stilted, and sentimentally pious. There are other times when it is the normal outgrowth of the fellowship of the hour. Not to pray would be equally stilted and artificial under such circumstances. During the interview one must be inwardly in prayer, as the mystics put it, if he is to know whether or not to suggest praying. My own experience frequently has been that prayer proves not only to be helpful but is actually desired by the student. Occasionally, when prayer was not offered, I have had students request it before leaving the office.

It could be said that the students whom I counsel are committed already to religion and thus prayer has a place in their accepted pattern of life. And yet I am convinced that prayer has a place in the lives of most of the people we meet. They expect us to pray with them and are disappointed when we do not do so. We are hesitant sometimes to suggest prayer in pastoral visitation because we do not want to invade the privacy of others uninvited. Our people, however, look to us as their priest. For *us* to suggest prayer is not an invasion of privacy; rather it is an expression of our spiritual relation to our people.

What interferes most with vital praying in pastoral calling is the level of conversation that we follow sometimes. It can become superficial to the point where suggesting prayer appears formal and unreal. On the other hand, it can be Christian and meaningful so that prayer complements and fulfils the visit. Our people have the right to hear our voices lifted in prayer within the precincts of their own homes where they live, quite as much as within the precincts of the sanctuary where they worship.

As a rural pastor I have rich memories of a certain old-fashioned parlor where I was regularly invited by the good lady of the house to read the Bible and to pray before completing each visit in the home. For thirty years the ministers of that parish had been praying in that parlor and I could feel their combined strength and devotion as I "followed in their train." Prayer was a part of the ministry to that Christian home regularly. Many a modern living room would seem less "brittle" if it were warmed by the prayer of the preacher who visits there. Such praying need not be limited to old-fashioned parlors. It belongs to daily living now as well as then.

Just what is it that prayer contributes to the personal interview, whether in the study or in the home? First of all it is an expression in concrete terms of our faith in a world of spirit within and beyond the material order. Our prayer suggests that it is here that the issues of personal life are ultimately decided and one's own destiny determined. Immediately the person's problems are viewed within a new framework. God becomes in his consciousness an active part of the picture. Secondly, the ideas represented in the interview, if expressed in the prayer, are reviewed in the presence of God. Their true character is seen in the light of his character. Moral perspective is sharpened and personal decisions may follow. Finally, to pause in prayer at the right moment in the interview gives God an opportunity to be heard. Most of us talk far too much in counseling situations. Prayer affords God his chance to speak and to work. A new reality has been created because we have prayed!

Prayer and the Sermon

Whence comes the sermon? Our people may ask this question when the sermon has not been exemplary, but they need not ask it when the preaching has touched their hearts. They know already whence it has come because God has spoken to them through it.

We have heard of ministers who were said to have written their sermons on their knees. Whether this description is regarded as metaphor or fact, prayer and the sermon belong together. The very preparation of the sermon is a prayer in itself. It is not so much that we move from prayer to the making of the sermon as that the energy, ideal, and consecration that we put into the building of the sermon constitute prayer of the highest order.

We are familiar with prayer as praise, petition, and the like. Prayer as sound thinking in the presence of God, however, is less frequently stressed. This is not to substitute logic for devotion; rather it is the expression of devotion through logic. It is the level upon which we think, the purpose to which we direct our thought and the sense of God's presence that possesses us as we think, that make the preparation of the sermon an act of prayer. According to this rule, the best prayer for a good sermon is a good preparation of the sermon itself.

The same could be said for the delivery of the sermon. This too can be praying of the highest order. The preacher is speaking in the presence of God quite as much as in the presence of the congregation. The east window of his soul is open to Jerusalem even as he looks into the faces of the people. That there is communion and rapport between himself and God as he speaks is evident from the elevation of spirit that he feels. This immediacy of divine fellowship makes of the sermon outline a living reality, and the spirit of God suggests ideas for immediate sharing not originally planned by the preacher for delivery.

The sermon, in both its preparation and delivery, can become an experience of God for the preacher himself. It is the prayer-act which enables the word of man to become the Word of God. Only, however, when the sermon is a selfless, sacrificial prayer-offering, can it be life-giving and redemptive. Then it is the prayer perfect, for into it the preacher has put his very life.

Prayer and Public Worship

Methodism is not a liturgical church. This is somewhat surprising in view of the high-churchly background of John Wesley. We are familiar, however, with the factors that militated against formalism in Methodist procedure, both in England and in primitive America during the early

days. While we may not wish to return to a rigid liturgy, we need not, therefore, take a lesser view of the pastoral prayer in the worship service than this approach involves. It is a prayer *of the people, for the people, by the minister.*

In the interest of assuring the prophetic character of the prayer offered in the worship service, we are apt not to prepare it carefully and to depend on the spiritual uplift of the hour to direct its course. Sometimes we do not sense this uplift and the prayer struggles aimlessly from point to point. On the other hand, if we plan it too rigidly, it lacks warmth and is stilted. Most of us have had the experience of tending to preach in the prayer. We deal with Christian ideas, to be sure, but suddenly awaken to the fact that we are exhorting as we pray. If we watch the verb forms we use when we pray, we shall discover that this may be true.

The nerve of the prayer is the fact that it is the people's prayer that is being offered and not the preacher's. We take *their* needs, *their* longings, and *their* decisions and offer them to God. We know what is in their hearts for we have been living with them in the community as their pastor. The layman in the pew may feel deeply but not be able to express that feeling. The minister's prayer gives words to his aspirations.

At the same time the preacher's public prayer is his own prayer also. We stand with our people as humble, erring, human beings in the presence of the Creator. The opportunity to pray before we preach is a significant one, for it helps to prepare our own hearts and minds for our task.

Religion—Good and Bad

A Sermon by JAMES V. TAYLOR

Taking the Parable of the Sower as his basic theme, the Methodist pastor of Medicine Lodge, Kan., distinguishes between the wheat and the tares in religion as he sees them. "Good religion understands values," he declares.

THE religion of most individuals is a combination of wheat and tares, true and false, good and bad. Do you ever quietly retire in the holy of holies of your personality and objectively analyze your religion? Here is a good pasture in which church members—and their pastors—can do a great deal of ruminating. The pilgrims of this world do much wandering on the vast field of the religious realm. Some have found the direction to the true goal of life, but the unthinking majority are lost in the fog of "what-to-believe?" If it were possible accurately to examine the mind of every church member the exposure would reveal an amazing mixture of beliefs. Even when a college graduate enters seminary, he finds that what he has to unlearn is as much as what he has to learn.

When Jesus faced a congregation his desire to classify must have been irresistible. As he looked into their faces he saw a peculiar mixture of religion. After reading their faces, he began to teach: and spread out before him were all the ingredients of his parables. He was a master psychologist. He wrapped his teachings in packages called "parables," stories logically linked together, therefore easily remembered. In each package was deposited a generous amount of intellectual and spiritual seed. In this bundle of seed we might find tiny grains of universal truth. All the grains do not germinate at once, but gradually. This is why the great body of the teachings of Jesus is *a well of living water* that can never run dry. The parables are always alive and always germinating new fragments of truth. The Parable of the Sower is a good illustration of this fact.

Familiarity often saps the life out of the teachings of Jesus. This parable is a good example. Frequently, when our eyes come to the words, *Behold, a sower went forth to sow,* the mind is immediately disconnected and thrown into neutral. Familiarity and repetition dull the edges of great truths. This is why religion means so little to a host of Christians who have grown up in the church. How different it is in the mission fields where the converts are eager to make the teachings of Jesus a part of life.

I

According to this parable, religion is of a very poor quality when it is not securely anchored. Some seeds fell by the wayside, they were too easily detected and picked up by the passing fowls of the air. Observe how often this brand of religion is picked up by the *fowls . . . of the air.* Out west, the air is full of "radio preachers" working behind the mask of "evangelism." Many of them thrive because there are multitudes of church members whose religion is ready to be picked. The first step takes place when they respond to the invitation to send for "free" literature in which, upon reading it, they cannot discern the true from the false. Next these neophytes send in contributions for what they believe to be for the "salvation of sinners."

But what follows is even more damaging to the kingdom of God. People who are so easily hoodwinked eventually turn against their own church, and become super-critical about the entire program of the established church. Or, consider the spiritual insecurity of these individuals whose religion hangs precariously on the surface of life, like the seeds so easily exposed on the beaten path. This unanchored faith is easily snatched by the followers of strange cults, or by the exponents of a materialistic philosophy of life. A superficial brand of religion is bad because it leaves the owner thoroughly unprotected and exposed to all the temptations of a secular atmosphere.

This religion is inadequate because it has no roots, it does not control the individual, but rather the individual controls it. Here we have the weakest link in our contemporary religion. To be worth its name, religion must control the individual, his in-

terests, his direction. But in this unanchored religion the process is reversed: the individual controls his religion, it follows him like a poodle dog, it is subservient to his personal wishes. This impotent religion never blocks the erring way of the owner, it permits him to visit any objectionable place, weekday or Sunday, and never complains. The Savior still asks these individuals, *what do ye more than others?*

Religion is bad when it is too fragile. Some seed fell upon thin soil, and after germination the roots could not go down deep and grow strong. When the sun kissed the tender blade it died. Some of the Pharisees who followed Jesus with sharp, critical eyes had this kind of religion. One day when the great Teacher flooded their minds with penetrating truths they complained, "You are hurting our feelings." This fragile religion is likened to some articles on display in some of the stores; as you are about to touch them a sign halts you, saying "Do not touch." Real Christianity is not fragile. During the first centuries the religion of Jesus had to take unlimited abuse and rough handling. If it had been fragile it never would have survived the bleeding wounds of persecutions.

Gideon prepared a march of conquest with 22,000 men, but by a number of tests the weak were eliminated until only 300 strong were left. Jesus, at the peak of his popularity, was followed by thousands of disciples, but when he began to unfold the true nature of his religion the crowds evaporated—only the Twelve were left. He turned and asked them: *Will ye also go away?* This process of elimination takes place daily. It is the sad experience of the ministry to see fragile church members drop out of the procession of the active followers of Jesus Christ. This may be caused by a sermon with more spiritual food than milk, or by an unbearable criticism by some less tactful member; the slightest touch will break this religion to pieces.

Religion is bad when it is mixed. *And some* [seeds] *fell among thorns.* In another parable Jesus tells the story of the man who planted perfectly good seed; but when the blades appeared above the ground he discovered, to his dismay, that the ground was full of weeds. Where did the weeds come from? One can learn in his garden, in the battle against weeds. I learned this: After a rain I would wait to allow the weeds to grow tall enough so that I could pull them, roots and all. I felt gratified to think that I had gotten rid of the weeds for the season. But, no; after another shower more weeds came ready to choke the good plants. Where did they come from? From my neighbors' yards.

How often, when a man tries to rid himself of some undesirable habit, to his discouragement some "friend" comes along to bring him more weeds! Some years ago I conducted the funeral of a promising young man, age 29, the father of two children, the proud owner of a beautiful home, and with a position that would have made him financially independent in a few years. He had been fighting the appetite for strong drink, and at times he felt encouraged by his ability to abstain. Then his father would come with a bottle of his favored brand—"weeds" to choke him to death. When seemingly in the best of health, something went suddenly wrong. The best surgeons were called, and it was discovered that both kidneys had been destroyed by the "weeds" brought into his life by his own ignorant father. Jesus said, *It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.* Why? Because weeds multiply when money is plentiful.

II

Religion is good when it purifies the life of the individual, keeping him morally straight and spiritually alive. A man can be moral without being religious, but he cannot be religious without being moral. David was beloved by God and a loyal servant, but when he broke the law of morality, he had to take the punishment for the sin of his soul. The first function of religion is to clean up the life of the individual sinner. God cannot use him before this process has taken place. After this he becomes purposive and good. *And other* [seed] *fell on good ground.* What fruits a sermon can bring when it falls on good ground! First of all this good religion controls the life and interests of the individual. Before the harvest the seed had to obey the laws of nature. The Christian becomes most fruitful when he obeys the spiritual laws of Christ. He has a feeling of compulsion about the interests of the Kingdom and his neighbor. He feels as Paul felt when he said, *I am not my own, I have been bought with a price . . . the love of Christ constraineth me.*

Good religion is properly related. There is an infallibility about the movements of the celestial bodies of the universe. There is an unfailing orderliness about the laws of nature. Jesus put it this way, *Do men gather grapes of thorns or figs of thistles?* What about man? Does he follow the laws of his divine nature? How often he treats his fellow being, brother by creation, with the brutality of a beast! A sense of futility went through me when, after passionately speaking to a group of adults on world peace, a "pillar" of the church approached me and said, "You're wrong; the only solution is to meet force with force." How in vain is the teaching of the church! But thanks be to God, religion has improved much in recent years. It came like the leaven, unobserved. For the first time in history, we are feeding our enemies. The outcasts have been set free. The Negroes look up hopefully. The underprivileged have their champions. All these are signs of a much improved religion!

Good religion understands values. Something must happen to a man in the grip of religion, if not he has no religion at all. The frequent criticism today is that religion does not make any difference. No one can observe any difference between the religious man and the nonreligious. First and foremost, real religion casts out false gods and enthrones the one and only true God in the life of the individual. When the true God rules, all interests are set in order. We have in this world the Creator and the adversary. Men and women with good, intelligent religion are on the side of the Creator, at any cost, and unfold their lives according to the laws of creation. *And other* [seed] *fell on good ground.*

Clinical Material

A feeling of being a "burden" to her relatives increases the despondency of the cancer victim in this interview. While the Scripture-quoting pastor is sympathetic, his authoritarian technique does not fully reassure her. Editorial comments are in italics.

Anxiety Before Death

AT THE request of a daughter-in-law I called on Mrs. Hays, a large, heavy woman of about sixty-eight years who was bedridden and dying of cancer. I never knew whether or not she had sent for me. She was not a member of my church, and I had not called on her before. She was a widow, forced to live with a married son.

The sickroom in the farm home was small, cheerless, and dark. Illness was advanced and Mrs. Hays lay quite still, talking with difficulty. (*This gives us a partial picture of the situation. It is important to get as much of this kind of description into your material as possible. Just what do you see when you go to make a call? Many pastors seem to see little; at least, they do not report it.*)

"Good afternoon," I said. "I have come to see how you are feeling." (*A poor opening remark considering how sick the woman is. We assume she knew who the pastor was.*)

"How do you do? I am glad to see you."

"Are you resting easily?" I asked.

After a pause she replied, "Not too well. I can't sleep and have to take pills. My appetite is gone, and I seem to get weaker every day."

Between what she told me and what I had observed, it was easy to see that death was not many days away. (*One wonders how it was possible to see. Many experienced doctors would not make this assumption.*)

"I am sorry that you are not feeling better," I said. (*The pastor still concentrates upon the sick woman's suffering instead of giving her a lead that will carry on to something else, such as "Do you get pretty lonely?" or "Do you get discouraged?"*)

She talked a bit more about her illness; then she said, "And on top of it all I am a burden to my son and his wife. I lost my husband several years ago and have had to live with my children ever since. Now that I am in bed, I know what the extra work means to my daughter-in-law." (*This reveals something of her brooding; she feels guilty that she is a burden to her daughter-in-law.*)

"Why," I said, "your son told me last week he was glad to have you in his home. His wife told me as I came in today that she thought of you as her own mother, and was happy to do anything she could for you." (*Pretty quick reassurance. A question might have helped, such as "Why do you say that?" Then his reassurance later.*)

She seemed relieved.

"In our family we do not express sentiment easily. They never told me that."

Again I reassured her but thought there must be some deeper problem. We were silent awhile as I wondered about questioning her in regard to a possible problem. (*Yes, I would wonder about something deeper.*)

Suddenly she said, "Why is it that the last enemy to be destroyed is death?"

(She had in mind First Corinthians 15:26, which reads, *The last enemy that shall be destroyed is death.* This, I saw, was the woman's real problem. Also I saw that she had some knowledge of the Bible; thus she would need to be comforted with Scripture.) (*A knowledge of Scripture does not mean a person can be comforted only through Scripture. It may mean she will need to be comforted through listening and prayer.*)

Before I could speak Mrs. Hays went on, "All my life I have believed in God and tried to live a Christian life. When it was possible I went to church. Now this painful sickness has come upon me. It is getting worse and I will never be well again. It is a hard thing." (*Does this mean she wonders why she is dying such a death? The pastor apparently does not think so.*)

(I thought that she was not afraid to die but was troubled about the way in which death was coming.)

"It is true," I said, "that pain and trouble are hard to understand. However, it is one of God's laws that great character is made only through struggle and toil and pain. The Bible says that Christ was made perfect through suffering and that he was crowned with glory and honor. And the passage that speaks of death as being the last enemy to be destroyed is describing Christ as victorious over all things, even death. And, as Paul said, *Thanks be to God which giveth us the victory through our Lord Jesus Christ.*"

"Does the Bible say that?" (*Does she agree because one does not argue with a minister when one is that sick, or because in her desperation she grasps at his words? We do not know.*)

"Yes, indeed."

"I have not been able to read for some time and my memory is not good any more. But it still seems strange that death is the last enemy to be destroyed." (*She is back where she was earlier: Why is this happening to me?*)

"The last book in the Bible," I said, "tells us that *God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.* If the experience of death rids us of all pain and trouble, takes us directly into the presence of God, and gives us peace and joy for all eternity, can it be called an enemy?"

"No," said Mrs. Hays, "I hadn't thought of it in that way." (*Is she impressed, tired, hopeful? We don't know.*)

"Death is our friend, and we can thank God for it. When He calls us, we can go gladly, and pass through the gates of heaven into eternal life."

"You may be right. I will try to think about it in that way." (*Has she been helped or does she just give in? I wish we knew.*)

Mrs. Hays was very tired and her voice was getting weaker. I rose, and after a brief prayer said good-bye. (*We would like to know what was in the prayer.*) A few days later she died.

Pastor's Summary: Mrs. Hays was worried about being a burden to her son and his wife. I am not certain she was reassured about their wanting her in the home, although I was sure she was welcome. The family simply did not tell her she was welcome, and she received little attention beyond her physical needs. (*Was she welcome? Maybe she knew better than the pastor. However, there is little he can do about it except reassure her. I think he did right in this.*)

Apparently her thought about death was changed to a brighter outlook. She had brooded over a lingering, painful end until the promises of God had been crowded out of her thinking. A second call would have been helpful, but her drugged condition did not make a later call advisable.

Editor's Summary: This kind of call interests me greatly and I commend the pastor for sending it to us. We are touched by the situation he faced and challenged by the need. We rejoice in his calm assurance and are grateful for his courage. He was helpful, undoubtedly; I think 60 to 80 per cent of our ministers make this approach, but it is not sufficient.

It is not sufficient because it is too superficial, too authoritarian, too pat. This woman needs the support of affection. Riddled with pain, lying in a little, dark room, dependent upon an unresponsive daughter-in-law for her total nursing care, she wonders why God treats her this way—she who has been a faithful Christian. The minister does not find out if her mind is filled with doubt because he jumps quickly to reassurance and the use of Scripture. This she accepts and seems to be helped by it. The minister does not report his prayer, which may have been the most helpful thing he did.

Two things stand out in this call: one, the authoritarian approach of the minister drives the suffering woman's doubts and confusion underground, hence they may crop up at midnight to haunt her again. Instead of being helped to express them and thus accept them, she is left with them, either to suffer through them or to seek help elsewhere. This is the inevitable result of the authoritarian approach of Scripture quoting and strong reassurance. Second, the result of our traditional approach of crediting God with sending death and arbitrarily deciding when we will die is seen in this and similar situations.

Traditional religious thought and medical science are at conflict at this point. Medical science refuses to accept death as inevitable; religion does little except pray helplessly, "Thy will be done." To say that medical science loses the battle and that death finally comes is to miss the point. Medical science beats death off again and again. Does that mean that God's will is frustrated? No, it means that we identify a lot of things as God's will which seem not to be God's will at all. It may well be that the doctor, struggling to defeat death and hold it off, is fulfilling God's will far more than the pastor who prays "Thy will be done" simply because he stands in the presence of something he does not understand.

Psalms for the Grief-worn

MY FAITH LOOKS UP, by Russell L. Dicks. Westminster Press, 95 pp., $1.50.

Russell Dicks has done it again. He has pioneered in another field of religion and life. Having made his reputation by his creative work and writing in the field of religion and health, he now has turned to the problem of producing literature which, given to the sick, will help to restore health.

My Faith Looks Up "is the first in a series of several small books which are aimed at helping people to solve problems." These books will be known as "Pastoral Aid Books." They will deal in a positive way with some of the problems common to mankind, and there will be one "for those who are suffering from grief, another for older people, another for those who are sick, another for those suffering from physical handicaps." Dicks, the writer of the first in this series, is editor of the entire group.

In the past practically the only reading material a minister has had to suggest for one in trouble has been the Bible. Magnificient as it is, it has needed supplementing by other writings. Strange to say, practically nothing has been done to create modern "psalms" for the sick, the lonely, the bereaved, the frightened. It is in this field that Russell Dicks is pioneering. Sometimes in poetry, sometimes in prose, he has tried to speak for the person under the weight of one of life's burdens. As is to be expected, in certain writings he does this better than in others. However, whether his poetry or prose lives on or not, he has built a bridge into the world of suffering over which should flow words of strength and comfort to generations yet unborn.

Ministers who are trying to help their people face problems of worry, guilt, fears, and loneliness will find in *My Faith Looks Up* materials that they will want to recommend for reading and rereading by those in trouble.—***W. McFerrin Stowe.***

(*The reviewer is pastor of First Methodist Church, Stillwater, Okla.*)

Creative Listening in Marital Counseling

By RUSSELL L. DICKS

Adroit questions—integral to creative listening—set up a helpful counselor-counselee *relationship*. The associate professor of Pastoral Care, Duke Divinity School, and chaplain of Duke University Hospital, discusses four types of creative listening in this article, which is from an address delivered to the Marriage and Family Conference (April, 1949) at Chapel Hill, N. C.

TO MY knowledge *creative listening* as a method in counseling was first described in our book, *The Art of Ministering to the Sick* [by Richard Cabot and Russell L. Dicks. Macmillan Co., 1936]. To be sure, we were writing about a particular phase of the clergyman's total task, but we have found that this method works in all kinds of counseling, and particularly in marital counseling.

Since the publication of *The Art of Ministering to the Sick*, other books have described various counseling methods, but all methods have a common emphasis upon *listening*.[1] I have published four different descriptions of the method of listening, in an effort to describe more adequately the art of listening in the light of growing understanding. I now prefer the term *creative listening*, for some listening is not creative and helpful but is definitely destructive.

The best-known writer on the subject of method in counseling is Carl Rogers of the University of Chicago. Formerly Rogers called his method *non-directive counseling*, but that term has now been changed to *client-centered counseling* for obvious reasons: there is not and cannot be any such thing as non-directive counseling, regardless of how passive and objective the counselor may be. Paul Johnson of the Boston University School of Theology, and a close follower of Professor Rogers, emphasizes what he prefers to call *responsive counseling*. Seward Hiltner describes in his book *Pastoral Counseling* what he calls *eductive counseling*, which is a drawing-out process.

All these methods, together with the one described here, are client- or counselee- or parishioner-centered. All of them stand in contrast to the older method of exhortation or authoritarianism in which the counselor gave advice and argued with the counselee, thereby taking from him the God-given right to make decisions, and therefore mistakes, but also the opportunity to grow emotionally so that he can become a mature person who can carry responsibility.

Annette Garrett, Carl Rogers, Paul Johnson, Seward Hiltner, and myself all hold in common a recognition of the importance of *permissiveness* on the part of the counselor, which is an attitude of mind so important that it makes or breaks the counseling experience. This permissiveness rests upon a basic respect for personality.

There are differences of opinion, to be sure, between the respective *permissive counselors* and the emphases we place within our methods. One of Carl Rogers' students in an unpublished manuscript that came to my attention wrote, "Paul Johnson and Russell Dicks are mildly permissive." Rogers, I am sure, would feel that I am too directive, and his emphasis upon non-directive method has served as a good corrective for my point of view, while I would say that his method is too wooden, lacking the flexibility that mine has. The Rogers method is also limited in its effectiveness at two points: first, in establishing a relationship that is so important in the type of counseling which is done outside the formal office, such as the minister's work in the sick-room, where he has not been sent for by the patient but has been asked to call by the family or the physician; second, there are times when the counselor must direct the thought of the counselee for purposes of exploration.

Actually it is not the method itself that is so important in counseling, regardless of whether it is marital or some other type of counseling, but what we now call the *relationship* in preference to the older term *rapport*. The *relationship* is the emotional force that comes into effect when two people meet. This force is responsible for the healing of mind and spirit, the understanding, the reduction of tension, and the growing insight that takes place in counseling.

Even though as in surgery it is not the technique that heals the patient, the technique is very important, for it can be responsible for the patient's death. We often hear, "The operation was a success but the patient died." The technique was sound but other factors led to death. So in counseling: the method may be correct but other factors lead to failure. Of course, it is a little more difficult to know

[1] Annette Garrett, *Interviewing: Its Principles and Methods*, Family Service Association of America, 1942; Carl Rogers, *Counseling and Psychotherapy*, Houghton Mifflin Co., 1942; and Seward Hiltner, *Pastoral Counseling*, Abingdon-Cokesbury Press, 1949.

when counseling, particularly marital counseling, fails than it is to know when surgery fails. We often do not know when our patient has "gotten well" or has "died," while the surgeon usually does in his work.

Certainly, in marital counseling we cannot say that because the counselee resolves a marriage relationship through separation or divorce that the counseling necessarily failed. I worked for many weeks with a wife before she was able to look at divorce as a possible solution to her marriage problems. Until that time her marriage relationship was "compulsive" in that she was completely bound, hog-tied to her husband. (Incidentally, this wife did not get a divorce.) There would be some who would claim that that is what marriage is. I do not agree, nor do any of the forty-eight states, from the legal standpoint. All agree that a marriage may be resolved. This is as it should be, in my opinion. Marriage is a human institution which, we believe, may be blessed by the church as God's representative; but that does not prohibit mistakes from being made in the selection of a marriage partner.

The effectiveness of creative listening rests upon the counseling relationship: the degree of confidence, emotional support, interest, friendliness, and affection that develop between counselor and counselee. Counseling fails when it is not helpful, in the opinions of most counseling authorities, including medical counselors.

A helpful relationship in counseling rests upon the needs of the counselee for help and the ability of the counselor to be of help. In other words, the capacity of the counselor to become interested and concerned about the counselee. We may take the needs of the counselee for granted, for without them the counseling opportunity does not arise. This capacity to become interested in another's problems varies from counselor to counselor. Some are interested in only one type of problem or one type of person. We recognize in this situation that the counselor is really working upon his own problem. Why, for instance, does one go into marital counseling and have little or no interest in persons with other types of difficulty?

I became interested in sick people because I had been sick and had certain unresolved difficulties in my mind. That I have continued to work with the sick is due to several factors, but my interest has broadened into many other fields. In some counseling, particularly in marital counseling, we may have trouble in getting interested in the individual at first, but as the relationship builds up, the counselor's response is a very natural one. I find that my young students get very enthusiastic about their first counseling experiences, but when gradually their experience grows, and their schedule gets heavy, and it becomes something of an imposition to take on another assignment, their enthusiasm lags. They do not have that initial keenness. It is the same with young doctors.

I am sure that the thing that determines whether listening is creative or destructive is the element of interest, the capacity to identify oneself with the person who is presenting the difficulty. My own experience is that if I listen for very long I get interested. If I do not get interested then the relationship is resolved. Sometimes the counselee resolves the relationship or gets enough relief so that she doesn't need further counseling. (I say *she* deliberately, because 80 to 90 per cent of our marital counseling is initiated by the wife. And we make no apologies for that fact—we simply recognize it and understand it—because the wife has more at stake emotionally in the marriage than has the husband. We are not talking now about whether it should be that way or not. That's the way it is: marriage fundamentally is women's institution. If it were left to the men, we wouldn't have the family as it now exists. The result is that women try harder to hold marriages together and actually initiate the counseling.)

There are four major parts of the *creative listening method* as I have come to understand it.[2]

There is first what I call *directive listening. Directive listening* is characterized by the use of questions. The art of asking questions is the art of counseling, particularly the art of marital counseling.

The number of questions and the kind of questions you use and the speed with which you ask them will depend upon several other considerations. Has the counselee come to you for help, or are you initiating the relationship? Hospital chaplains, I suppose, do the hardest kind of counseling that anyone is expected to do. We often go into an emotionally charged situation where we have not been invited and attempt to establish a relationship without any invitation on the part of the counselee. To build up a relationship in an emotionally charged situation is sometimes surprisingly easy; for the need is desperate.

If a person comes to you for help, you ask a certain type of question and you don't ask many questions. The basic method by which you move into areas when you are exploring is the *question.* The question is to the counselor what the scalpel is to the surgeon—an instrument to be used for cutting and exploring. I have often watched surgeons move into an abdomen, not knowing what they were going to find, but their basic technique is the same as if they did know what they were going to find. And they move at the same rapidity, following sound basic procedures. Once they get in, their procedure is determined by what they find. Now, just as the surgeon's scalpel is a useful instrument in the hands of an experienced person, so it is a dangerous instrument in the hands of an unskilled person.

All you have to know to be a counselor is what to ask and what not to ask. That is directive counseling. Not only must you know something about what to ask, but you must have a consciousness of time. You must permit people to answer questions. I gave a talk along this line to a group of laymen one time, and after it was over a young Italian lawyer said, "I've only been in this country for about two years. Some of those things you said there struck me. When I was here a little while, I said to my brother, 'This is the craziest country I was ever in. Everybody goes

[2] See *Pastoral Work and Personal Counseling,* rev. ed., by Russell L. Dicks. Macmillan Co.

around asking you how you are, but nobody ever lets you tell him.'" How few people ever give us a chance to tell them how we are!

The kind of questions you ask and the rapidity with which you ask them depend entirely on the relationship and the emotional tone, which in turn drop back upon two things: first, the need of the counselee for help, and second, the need of the counselor to help. The latter is determined by a great many things that we need not go into here.

The second phase of *creative listening* is what I now call *supportive listening*. This is the heart of the matter. The term is taken from psychoanalytic literature. We support with our interest, calmness, optimism, hope, and basic faith. In general, I think it is impossible to work with people without being a pretty religious person oneself. Otherwise you will not work with them very long, and you will certainly not be very successful. It does not matter whether you are a doctor, a social worker, a nurse, a teacher, or a clergyman. Robert Browning has a phrase which puts it delightfully: "God teaches us to help each other, lending out our minds."

That is what we do in *supportive listening*. We lend out our minds, we lend out our interests, we lend out our hopes and our belief that things can be worked out, and we lend out our affections. The interesting thing in counseling is that every once in a while somebody borrows your heart and forgets to return it. We go on thinking about a person we have sought to help long after the counseling is past. The counselee has to fall in love with the counselor, but every once in a while the counselor becomes unduly interested in the counselee. This can be destructive if it gets out of hand. But so long as it is properly understood it is helpful.

Supportive listening is the very heart of counseling. It is characterized in the counseling session itself by "Yes . . . uh-huh . . . I understand." It is aided by the use of the eyes, the face, the tone of the body, and by the attention. A friend of mine has said that it is important that a counselor avoid demonstrating his strength by outstaring the counselee. If we outstare a person we demonstrate our strength. But if we can look at him, look away, look back, we do not confuse his thinking with his having to stand up in the face of our penetrating glare, and yet we draw the information from him with our attention.

A third phase of *creative listening*, as I have described it, is *interpretation*. There are some who call this an entirely different method. *Interpretation* is characterized by the counselor's explaining the situation to the counselee.

I suggest that interpretation is dangerous. You may guess wrong; and it is a short-cut method. One can accomplish practically everything through questions that can be accomplished through interpretation. One of my former students uses questions as interpretation, similarly to my interpretative question above. He can make a person say anything he wants to through the use of questions. It is a pressure method for him and he cannot seem to balance it with the supportive type of listening I was talking about above. Interpretation is close to advice-giving, which is held in disrepute by most counselors, although I suspect all counselors give more advice than they admit.

The fourth phase of the listening method is what I call *reassurance*. *Reassurance* is characterized by being a statement to the effect that everything is going to work out all right. It is the throwing of your support on the side of the counselee. A young naval officer who got into a jam was referred to me during the war. I was quite sure that the girl was not certain of pregnancy because she had been exposed only a week before, but she insisted that they get married immediately. My effort was to stabilize the young man until he got a little time, reduce the tension, and keep him out of the lake if possible.

He said, "How in the world can a person with my background get into this kind of a jam?"

I said, "You must remember that it is the good people who get into trouble." That's a statement of *reassurance*. It borders on *interpretation*, but actually it is a quick, short statement of *reassurance*. What we are trying to do is to convince the person he is not alone and that in the counselor he has someone who is concerned about him.

In marital counseling a big problem we face is the feeling on the part of the wife that she is isolated, particularly when her husband has a girl friend. It is rather interesting that that is one of the major precipitating causes that brings about marital counseling. But wives beat their husbands around, usually with words, so that out of sheer desperation the husbands seek support elsewhere; also men are not very articulate and cannot defend themselves well with words. They express their hostility in other ways.

Women, because they are not as strong as men physically, have been much more effective with their words. So this battle goes on, and the husband out of sheer desperation goes out and finds himself a girl friend. Then the wife comes in for counseling. One of the things that the counselor has to do in this situation is to lead the wife to feel that she has a friend. Here is someone on her side. She is not going to be left alone.

One final word. I think we make a serious mistake in the field of marital counseling when we do not follow up those who have been divorced; because the divorce situation is a crisis experience, a broken interpersonal relationship. I find very often that wives, particularly, need the same kind of emotional support we supply a grief-stricken person, which is counseling that enables her to understand the experience, to gain some perspective on it, and to become emotionally free from it. Otherwise she will not have a chance to make a good second marriage.

Until we prepare our young people for marriage better than we have in the past, they will have to learn about marriage through being married. And oftentimes the first relationship has to be resolved, because of the wounds that have been made in the learning. In the second marriage, because they have learned from the first, they do much better. Counseling can help clear the debris and heal the wounds in a person who has gone through a bad marital situation so that he has understanding enough to go into another one and not mess it up.

LITURGY

Christians a

By J. R. SWAIN

Although the inattentive parishioner is not purposely cold and unyielding, he may be uninformed about the meaning of worship. Underscoring the necessity for instruction, the pastor of First Methodist Church, Middletown, Conn., discusses the four psychological steps in the worshiper's inner experience.

RECENTLY I read of a little girl who went to church with her mother. She sang the hymns, joined in the responses, listened to the anthem and scripture, bowed her head, and closed her eyes for prayer. During the prayer she leaned over to her mother and whispered: "Mother, what do you see?"

What is the inner experience of the average member of our congregations as we ministers conduct the service of worship and preach Sunday after Sunday? What do our people see with the inward eye as the service progresses from prelude to postlude? Just the building, other people, the minister, the choir, the budget, or the hands of their watches moving too slowly toward Sunday dinner? Suppose they kept diaries about their experiences at church.

Christians have been at worship for nearly twenty centuries, presumably seeking the bread of God which comes down from heaven and gives life to the world. But I often wonder how many of our people ever get from our services any such bread of life. Yet it is our greatest privilege and responsibility to try to provide it for them.

With this in view some years ago I began experimenting with printing in each Sunday's bulletin, along with the usual items of the service, the four psychological steps in worship which since have been outlined for us in *The Book of Worship for Church and Home*, prepared by order of the Methodist Commission on Ritual and Orders of Worship. Our bulletins appear thus:

Let the people sit in quiet prayer and meditation, awaiting:

I. *The Adoration of God* (The first step in worship is to become aware of God).
   Organ Prelude
   Processional Hymn of Praise
   Call to Worship
   The Collect

II. *The Confession and Forgiveness of Sins* (Awareness of God leads naturally to confession of sin and trust that it will be forgiven).
   Prayer of Confession
   Silent Meditation
   Words of Assurance and Pardon
   The Lord's Prayer

III. *The Affirmation of Faith* (Forgiveness brings exaltation and the confident reaffirmation of faith, expressed in music, scripture, creed, and prayer).
   The Anthem
   The Responsive Reading
   The Gloria Patri
   The Affirmation of Faith
   The Scripture Lesson
   The Pastoral Prayer

IV. *The Dedication of Life* (The goal of all worship is the dedication of ourselves in the name of Christ to God, his Church, and his Kingdom).
   The Offering and Offertory:
   Presentation
   The Hymn of Aspiration
   The Sermon
   The Recessional Hymn of Consecration
   The Benediction (Choral response, and silent prayer until the chimes cease playing).
   The Organ Postlude

Such an outline of the service, with the steps in worship suggested by titles and brief explanations, helps members of the congregation to understand two things at once: first, that the service really is planned, each item having a reason for being there, and not being just a time filler until the really important thing, the sermon, is reached; and second, that there are inner experiences which they should be seeking as the service moves from moment to moment.

At least once a year I spend the sermon time expounding the meaning of the order of worship, and at shorter intervals I make passing references to various elements of it. Over the years I find that I have pointed out the following items as important to securing the fullest possible benefit from the service.

First, true worship requires the mood of expectancy; hence the direction at the top of the bulletin: "Let the people sit in quiet prayer and meditation, awaiting:" The important word here is *awaiting*. We go to a railroad station, a theater, or ball park at a particular time because we expect something special to happen. We also come to church at eleven o'clock on Sundays because we expect something special to happen, namely, our adoration of God, our confession and forgiveness of sins, our affirmation of faith, and the dedication of our lives—individually and collectively.

Second, preparation is required for public worship. Some of this, of course, is outward, such as the provision of a church building suitably designed and furnished for worship,

Worship

with windows, altar, symbols, organ, and books in good repair and of sufficient number to aid in worship. Building and renovation committees and architects should always be instructed in these needs.

More important, however, is the inward preparation, because the experiences of worship—adoration, confession and forgiveness, affirmation, and dedication—are inward experiences. This offers an opportunity to instruct the congregation in some aspects of the work of the organist-director, soloists, choir, and minister. Whether professionals or partly volunteers, they have probably spent many years and dollars in training for their work, and each week they must give hours to the selection of worship materials, practice at the organ, choir rehearsal, or the preparation of prayers and sermon. Much of their compensation is in the joy of serving, the growth experienced, and—they hope—the appreciation and growth of the congregation. The spirit of the leaders' preparation is well expressed by Paul's word to his friends in Ephesus: *I bow my knees before the Father . . . that you may be filled with all the fullness of God.* (R.S.V.) This same spirit of prayer must be in the hearts of musicians and minister during their preparation and as they stand upon the threshold of the sanctuary.

But the people also must prepare for worship because worship for them is also an art which must be approached appreciatively if they are to gain maximum help from it. God put talent for worship in all of us when he made us in his own image, but, like every talent, it must be used or lost. Among other things, the following can be helpful as preparation for public worship: daily devotion by ourselves and family devotions; soul searching to discover our sins, needs, and obligations; a good rest Saturday night, a leisurely breakfast and journey to church, and persistent effort to put out of our minds all distracting things, so that as we step into the sanctuary we yield ourselves to its worshipful atmosphere and through our quiet prayer and meditation joyfully await the experiences to come; and the repetition of worship week after week.

Finally, we must continually speak of the content of these experiences, this bread of God which we await in worship. This naturally will differ with our individual experience, educational preparation, and denominational outlook; but as Christians all of us should be centered in Christ from whose personality and teaching we derive our ideas of God, our attitude toward sin and forgiveness, our statements of faith, and our motives for dedication.

My own instruction has been along the following lines. Worship begins with the *adoration of God.* Therefore, we must become aware of his presence. The prayerful music of the prelude, the praise of the processional hymn, the scripture sentences that form the call to worship, and the brief collect—all are chosen to help us become aware of God.

This awareness is an inward experience. We shall not expect to see a blinding light or smoke filling the sanctuary. Rather we shall center our thought upon Him as the great Personality in and behind the universe who makes his presence known through energy, life, order, and beauty, and who comes to us as truth to be known, goodness to be obeyed, and love to be trusted, particularly love like that of Jesus, who is our fullest picture of God. Perhaps also we shall find our emotions reaching toward him in gratitude, yearning, and trust. We may even feel a little shiver go up our spines as his invisible Spirit touches our equally invisible selves. Then we are ready for the gracious words of such a collect as: "O God, our Father, renew our spirits and draw our hearts to thyself . . ."

Adoration is naturally followed by *confession of sin.* Long ago, after his vision of God in the temple, Isaiah said: *Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.* For the Christian awareness of God is in part awareness of the perfect goodness of Jesus and his amazing love for God and men. We cannot stand in his presence without feeling our own unworthiness. Someone has said: "If Shakespeare or Lincoln came into the room, we would all stand out of deference to their fame; but if Jesus entered, we would kneel, feeling our shame and need." This part of the service, therefore, is all prayer, beginning with a general confession, such as: "Merciful Father, we lay before thee honestly our sins, the wrong things which we have done, and the right things which we have left undone. . . ." General confessions recognize that we share sinful human nature and social sins.

This is best followed by *silence* which may be used by each member of the congregation for individual confessions of particular sins. Individual confession is highly important, for no general confession can be specific or complete enough to cover the sinful attitudes, thoughts, words, and acts of each one. Each sin in its special framework of shame needs to be confessed; persons need the cleansing of forgiveness offered in the words of assurance and pardon that close this portion of the service.

Confession and forgiveness, having cleansed away wrong and offered new joy and fellowship with God in Christ, prepare us for the affirmation of faith that rebuilds the foundation of right. Faith is a set of convictions plus the courage to live by them; or as Harry Emerson Fosdick has stated it, "vision plus valor." We express it in worship through music, scripture, creed, and prayer. Together they bring again to our minds the central ideas of our faith, arousing our wills to new loyalty. My own conviction is that we should not use any creedal statement dogmatically; indeed, the Protestant ideal is for each Christian to become sufficiently mature to write his own creed. Three excellent affirmations of faith, however, are provided in *The Methodist*

Hymnal, page 512: (1) The Apostles' Creed, which has great historic value; (2) the creed prepared by Edwin Lewis of Drew Theological Seminary; and (3) the so-called Korean Creed, which Bishop Herbert Welch and some leaders of our Asiatic churches formulated years ago. This last is my own favorite statement of faith, for it contains specifically all of the essential convictions and expressions of the Christian life.

If we have succeeded in leading the congregation to a really hearty and joyous re-affirmation of faith, the worshipers are now ready for the climactic experience—*dedication of life to God through Christ.* This is the goal of all that has gone before, so that if the worshiper now turns from dedication his experience is abortive; he may even fall into sin anew as he sits in church. All of the persuasiveness of a devoted minister will be required to arouse and bring the consciences of his congregation to the self-offering of Isaiah: *Here am I; send me.* That God does let us have our own way is at once the heart of the mystery of evil and the central glory of life; and as ministers we stand before our people as priest and prophet each Sunday to persuade them to make "their own way" the way of Christ.

The offering, the sermon, the hymns of aspiration and consecration, and the closing moments of prayer and music should all be planned to instruct the minds and reach the wills of our people so that they may desire to make an honest, definite, and assured dedication of life. In spirit we need dedications like that of the small boy who appeared at the door with a huge basket of soap. "Please, will you buy a cake?" he asked. "I am raising $5,000 for our new church."

"But you are not raising it alone, are you?" inquired the housewife.

"Oh no, God is helping us and Jerry took the other side of the street."

Stewardship of our money obviously is far better than selling soap to build or run a church, but a service which ends with dozens of Christians promising inwardly to co-operate with God and each other in a definite task of service among the myriad needs of the kingdom is a sound outcome of Christian worship.

What results may be expected from thus striving to instruct our people in the experiences of worship? Many will respond. A large proportion of Protestants have never really understood what worship means. They have come to "preaching" and regarded all else in the service as necessary preliminaries. Many have said to me: "I strive each morning for these experiences and they are coming more often." One said: "I am helping Jackie to feel the service as it moves along."

In ten years only one person has ever questioned the instruction. She was a dear old lady past ninety. "I don't want to be told how I ought to feel all through the service," she said. I assured her that our order of worship was not any sort of spiritual strait jacket and that her years of devoted living showed her competence to glean her own good from any service.

There are multitudes of our people, however, who do need help in understanding what worship is all about; and the resources provided by our hymnal and *The Book of Worship* are ample to give them that help. If they are used protractedly by intelligent and devoted leaders, they can not help but make a contribution to the Christian living of any congregation and thus to the kingdom.

For this reason we too bow our knees before the Father that we may be filled with all the fulness of God, even that bread of God which comes down from heaven and gives life to the world.

Liturgical Question Box

QUESTION: *Recently I heard a speaker refer to liturgy as "the works of the people." Please explain.*

ANSWER: The word *leitourgia* was used in the Septuagint to describe the Temple ministry and services, according to *An Encyclopedia of Religion* (Philosophical Library, 1945), and originally meant "public work or duty." From this use we have the Christian term "liturgy," which is used more strictly to refer to the *forms* of the divine service, especially the Sacrament of Holy Communion (in the Catholic tradition, the Mass). In a wider sense, we may speak of liturgy as including all material used in divine service, such as prayers, hymns, versicles, exhortations, and psalms.

The speaker evidently was intending to point out that liturgy is not something dead and enbalmed in custom, but a living action of the people and minister. That is a very important emphasis, and points up the superiority of the Lutheran and Anglican type of service over the Roman and Puritan type. In the former, the people are given a prominent part in the service: reading the prayers, making the responses, singing the hymns. This was the original type of worship, "the work of the people." When the Roman Mass became a dialogue between priest and server, and the Puritan service a solo performance by the preacher, the true liturgical action was lost.

Methodism has a good foundation of liturgy taken from the Prayer Book of the Church of England, which was compiled from old and new material for the primary purpose of restoring the service to the people. This purpose was lost sight of during the years of decadence preceding the Wesleyan Revival, and the service became a duet between parson and clerk. Wesley's contribution to the liturgical revival was his emphasis upon the part that the people were to play. Methodist "amens" were merely the carry-over from the Prayer Book custom of responding thus to all prayers and hymns. In their enthusiasm, they used the word in all its primitive fervor. It is unfortunate that we have allowed this custom to die out. Too many of us feel that it is not dignified to say "amen" even at the proper places.

This writer believes that there is no reason why the beauty of the liturgy should not be coupled with the enthusiasm of the early Methodists who actually said "amen" as though they meant it.

We do not need more "formality" in the church. We do need liturgy, carried out reverently and yet enthusiastically. I am reminded of the pastor who taught his young people to say all of the liturgical responses with as much reverent fervor as the camp-meeting Methodists used in shouting "Hallelujah!" (Which, of course, is another carry-over from the liturgical service.—***R. P. Marshall.***

your right to say it

LIBERTY OF THOUGHT IS THE LIGHT OF THE SOUL---Voltaire

REFORMERS SLIGHTED

CHARLES T. HARDT • *San Antonio, Tex.*

In your October issue R. P. Marshall, writing on "Our Inheritance from the Reformers," sets forth some salient facts about the Reformation period that are well worth remembering. But in his eagerness not to be unfair to Roman Catholics the writer seems to overlook the fact that it is equally virtuous not to be unfair to the children of the Reformation. . . .

If Dr. Marshall had said that the Roman Catholic Church in advanced Protestant nations "does not encourage the corrupt practices of the Middle Ages," it would have been true; but to leave the statement unqualified and unlimited makes one wonder how far he has traveled or how many reports from our Methodist brethren in Catholic countries he has recently read.

In the time of Luther "the church had a stranglehold upon the mind and soul of the devout Catholic," which was indeed often "extended to the body also." To imply that this is no longer true (and in large areas) is unfortunately to leave a false picture. It is not an accident that great masses of men in countries like Poland and Czechoslovakia have turned to Communism or that labor on the continent of Europe is so largely atheistic (and I speak from firsthand experience). Our wishful thinking about friendly relations with Rome, and no one would rejoice in them more than I, must not blind us to facts . . .

Were Dr. Marshall a Methodist missionary in Bolivia, he might recently have experienced a new slant on Romanism. . . . On September 21, 1949, Murray S. Dickson, broad-minded, bighearted young Methodist missionary of Cochabamba, wrote these words:

"For several weeks before the revolution, the Protestants had been the objectives of an organized attack by the Roman heirarchy, which resulted in the deaths of nine Protestants in a town near here (two of them dear friends of ours), and in two vicious attacks, fortunately not fatal, on Protestants in Cochabamba. . . .

"The memorial service here, in which all the Protestants in Cochabamba cooperated, was a strange and beautiful meeting. One after another of those present, from humble Indians to educated gentlemen, testified as to the lives of service of the martyrs. There was at no point any bitterness toward our persecutors, but rather a constant prayer to God to give us strength so that we might overcome hate with love . . ."

Were Dr. Marshall a priest in Italy, seeking to transfer his loyalty from the [Roman] Catholic Church, he would find himself free to starve or to remain a Catholic priest, according to laws established recently under enlightened American influence. . . .

We rejoice that some of the abuses of medievalism have been forsaken, but for an article to contain disparaging remarks about the nature of the Reformation and to present the case for Rome only in its most favorable light is itself hardly a service to Protestantism. "Officially," says the writer, "the Church has always encouraged Bible reading." Unfortunately this is not borne out by what has happened in Roman Catholic lands through the centuries. . . .

Certainly the Roman Catholic Church was not wholly corrupt. Good was done at the Council of Trent, and Dr. Marshall is right in saying that the "glaring abuses" which Luther denounced at the start were corrected. For the Council forbade the sale of indulgences and set up higher standards of education and morals for the priesthood. But . . . the Council, to the great injury of Christian unity, closed its doors to Protestants. In the words of church historian Schaff, "It settled its relation to Protestantism by thrusting it out of its bosom with the terrible solemnities of an anathema."

The Council lifted tradition in the dogmas of the church to a level with the Scriptures. With lasting effect, it made the laity strictly dependent on the priesthood. It made the Pope of Rome a greater victim than ever of the politics he himself cleverly pursued in the Council. . . . Good men may rise within the ranks of the Church of Rome; but so long as its fundamental doctrines remain unchanged, brotherly love and search for truth must look elsewhere for a favorable setting.

It is for these reasons, Mr. Editor, that it is important to remember our indebtedness to the children of the Reformation, while we work for that world-wide unity of Christians which we trust may some day be accomplished through mutual esteem and a true sense of brotherhood.

THE COMMUNION OFFERING

SAMUEL G. BEERS • *Waupun, Wis.*

R. P. Marshall's answer in the November issue [p. 29] regarding the two methods of receiving the offering for the needy on Communion Day omits a third: the use of Communion envelopes (which may be obtained from The Methodist Publishing House) or the free World Service envelopes, either of which may be distributed in the pews and used for the special offering, which is received together with the regular offering.

A minister friend of mine receives the offering on Communion Day by stationing two young people gowned in choir robes at either side of the aisle up which the communicants come, with offering plates in which the offering may be unobstrusively placed before the individual turns toward one end or the other of the chancel rail. A few words of interpretation will make this a true offering rather than a collection or ticket of admission to the sacrament, so that the people bring their offerings and themselves to the chancel of the church. This device has the advantage of saving time. . . .

If the offering plates are subsequently placed reverently upon either the rear or front corners of the communion table or altar, along with but not obscuring the wine and bread, the words of the final prayer take on new meaning: "Here we offer and present unto thee, O Lord, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee . . ."

BY ALL MEANS

JOHN MEEKER • *the Methodist Church Emporia, Kan.*

By all means a way should be found to give wider reading to E. W. Palmer's "Beyond Redemption Point" in the November PASTOR—say in the *Christian Advocate* or *Christian Century.*

Toward a World Parish in the Small Church

By ROBERT E. BRETH

Can the small church become acquainted with the present-day world environment? The pastor of Watsontown Methodist Church, Watsontown, Penna., says that information is within the reach of even the most out-of-the-way church. He discusses here an educational project that is bringing, with little or no expense, various resource speakers to his congregation.

IT WAS a hot July afternoon in 1948. Twenty-one ministers were sweltering in a seminar session at Drew University. More than two weeks of the seminar on "World Environment and Christian Teaching" had passed, and the participants were reviewing the results of their conferences and discussion with widely known leaders of social, economic, and religious movements that influence the world environment.

To most of the men present this had been a unique opportunty. The experiences with these leaders in discussion and through field trips had inspired every member of the seminar with a desire to inform the people of his local church concerning the social, ethical, and economic environment of the world. Since these movements are the factors that will determine the trends in the building of a new world order, it seems necessary for every Christian to be aware of them.

Some of the group felt that the possibility of bringing the local church into firsthand contact with such movements was limited to churches in metropolitan areas where such outstanding leaders as had been our guests and advisers were available. The writer felt that such an attitude was not justified, and was challenged to provide proof. This article is an attempt to outline the possibilities that I have discovered in the local situation.

My present parish is located within a reasonable driving distance of a city with a population of 40,000. It is a county seat city in which there is a university and a college. In each of these there are available qualified men who can bring to the people of the church information about the movements that are affecting the world. Besides, every Methodist church, no matter how isolated or how small, is entitled to the resources of every board and commission of the general church that can and will help. I discovered that through using these resources it is quite possible to provide sufficient thought-provoking programs and educational features so that the church in the small town or village can be as well informed as the larger congregation in the more congested area.

In such a project in my church the aim was to achieve freshness by variety of approach. The project was inaugurated during Christian Education Week with a "Church-school Workers' Recognition Service." The executive secretary of the conference Board of Education was called in to challenge the teachers and workers in the church school to become more alert to the forces and influences in our world that are molding public opinion. This really set the stage for the introduction of other leaders.

World Missionary Sunday was observed with the use of a filmstrip, "Our World Service," and distribution of the pamphlet "What Is Methodist World Service?" This was a needful presentation in our church. But there were other possibilities. Both the nearby college and university had nationals from China, Japan, East Indies, Africa, and European countries visiting service clubs and churches. These persons are always anxious to go out; theirs is a selling job for their country.

The next presentation was set for an early November Sunday near Armistice Day. This time the local chapter of World Federalists was invited to supply a speaker and a discussion leader for our Sunday evening service. Because I was acquainted with the city and knew the leaders of the World Federalists there, I received the guests for our program from the small Methodist college located in the city. However, I could have easily obtained resource speakers from the university or from a local World Federalist chapter in another county seat town.

The latter county seat town did supply our next program leader. On Universal Bible Sunday a representative of the Gideon Society was invited to be our guest and tell the story of the Gideon Bible distribution. Our congregation was amazed to know that good businessmen were willing to spend time and money in providing Scriptures for hotels, hospitals, and high school graduates without any hope of profit. This was the first program in which there was any cost involved. In return for our speaker an offering was taken (at the conclusion of the service) for the work of the Gideon Society.

The annual School of Missions

gave rise to another opportunity to emphasize the missionary work of the church. The city churches had procured through the Board of Missions six missionaries. Each was to spend a week in the city speaking on Sundays and during the week. I approached the chairman on arrangements and asked to have one of these missionaries for one Sunday evening.

I have already mentioned the possibility of using nationals, but within reasonable distance of most small parishes one will also find returned missionaries who can be called upon to highlight the missionary program for the small church. I do not think this is unusual, for I lived in a small, isolated community in Virginia a number of years ago, and the pastor was a missionary returned from Korea.

Our approach to the D. P. was the movie: "An Answer for Anne." This is a Lutheran film. Most Methodist ministers are on good terms with the Lutheran brethren, and consequently they can possibly make some satisfactory arrangement to use the film at little or no cost since it is provided for use in the Lutheran congregations free of charge. Now many towns have at least one family from the D. P. camps of Europe whose experiences and observations would help much to give complacent Methodists an urge to be more active in world affairs.

People had read and were reading much about the Civil Rights Committee of President Truman when the report of that committee became a political issue in the last presidential election. Using this as an opportune moment, we planned to bring in a speaker who could discuss Truman's civil rights platform. I discovered a Negro superintendent of a Negro center in the city. He is a well-educated person of pleasing personality—a man who can represent his race with credit and who can discuss the work of the National Association for the Advancement of Colored People. He came to us with a message without rancor or argument. Ably he clarified the facts concerning civil rights in such a way that we could form reasonable Christian opinions.

When Palestine was the major focus of attention and news, a leader of the local Jewish movement was invited to present the Zionist program and the work of the National Conference of Christians and Jews.

A county judge or sheriff or a police officer are in many cases competent resource leaders for youth and crime discussions. And who is to say that these problems are not effective elements of our world environment?

I have also discovered that within the ranks of Alcoholics Anonymous it is possible to find some who are glad to bring the work of this group to the attention of church members. Labor union leaders are eager for invitations to appear before any group that will invite them. Maybe the presentation of a labor leader will be enthusiastic and bombastic, but since his thinking is a concern of millions of men and women, the church had better listen to him.

Always the presentations were made on appropriate occasions. Strangely enough, these presentations seemed to space themselves about one a month for the fall, winter, and spring. They were intended to be educational and not controversial, with both the congregation and guests apprised of the intention to present and accept facts for the edification of the church. The church group tried to understand and appreciate other persons' points of view.

Someone may say that considerable time would be needed to acquire these resources for the small church. But I would say less than one might think. Every minister is familiar with the resources of the church boards and commissions. He has minister friends in the city to whom he can go for information. He can write to a college or university. He can discover resources by watching his daily newspaper. The following item appeared in the newspaper recently: "David Ben Gurion, prime minister of the new state of Israel, sent his thanks for local support given the Palestine movement in a letter sent to Max Bloom. Mr. Bloom is president of the Williamsport-Sunbury district of the Zionist Organization of America." I know that Mr. Bloom can put me in touch with local leaders for Zionism any time I desire a speaker.

Who are the resource leaders? Well, the persons who are officers and leaders in the racial and minority group organizations. There are also college professors and high school instructors who, because of their work in sociology, political science, and history, can make contributions to your educational project. A minister who is alert can find in or near his community many co-operative leaders.

This is not a finished project. One season with it and a survey for a second season have convinced me that even the small church can find resource leaders that will be able to do a creditable job in focusing the attention of Christians upon the social and ethical problems confronting them in their world environment. Further, it can be done at an expense within the reach of all churches. A little postage, a few telephones calls, on occasions transportation, and in a few cases a freewill offering, will be all that is necessary.

The program for each occasion was planned to include worship as well as education. The speaker was introduced and was free to proceed as he saw fit, but he was obligated always to provide time and opportunity for discussion and questions.

What about the results? First, I would say that these meetings are not a panacea for flagging attendance. I wish I might hold that out as an inducement, but they just did not perform a miracle of filling the church. However, they did offer to earnest persons who are taking their national and world citizenship responsibilities seriously, an opportunity to discover some of the problems and to develop an understanding of the turbulent world in which they are living. The intention of the meetings was educational, and to that end they were worth-while and helpful.

Visiting Shut-Ins Via Air Waves

By JACK CARROLL

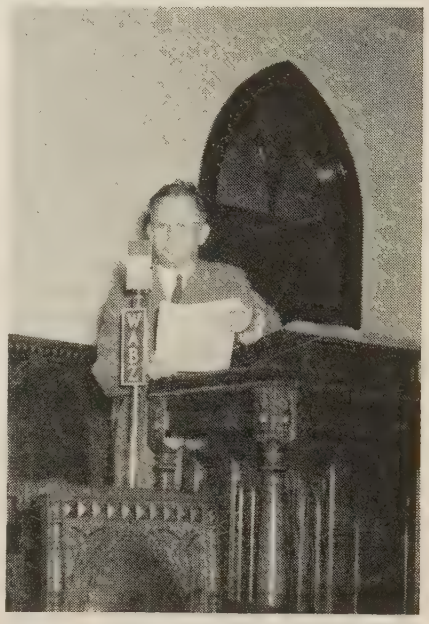
The pastor of First Street Methodist Church, Albemarle, N. C., is producing a broadcast especially for shut-ins that is reaching many persons outside his parish. The story of "Shut-In Hour" is told by a Methodist minister writing under a pseudonym.

"IT'S awful lonesome to be shut-in."

This characteristic remark during a pastoral call started one minister on the way to helping thousands of shut-ins every week through the medium of radio.

Like other ministers, Karl H. Koestline, pastor of the First Street Methodist Church, Albemarle, N. C., is keenly aware of the loneliness of people who are confined to their homes, the hospital, or some other institution, and how much they appreciate a little recognition. He approached the local radio station, WABZ, and suggested to the manager that the organ and chimes in his church be used as the chief feature of a different kind of shut-in hour. The sanctuary has an electric organ with two tone cabinets and a set of Mass chimes. The manager liked the idea and offered a half hour every Sunday for $94 a month.

Pastor Koestline asked the board of stewards to support it, but with a $20,000 debt remaining on a new $90,000 educational building, the board declined. Although the station later cut the price in half, the stewards still felt unable to support such a program. The manager, however, liked the idea so much that he obtained the use of Central Methodist Church—directly across the street from the station—and began producing the shut-in hour himself. After two Sundays, he called in Pastor Koestline. "This program has already proved popular," he said, "but we have to pay the talent, and therefore it's costing us money. If you can put on a live program every Sunday, we'll give you the time free."



Pastor Koestline is giving words of cheer to shut-ins from the pulpit of First Street Methodist Church, Albemarle, N. C.

The pastor began the following Sunday and has continued for more than a year now from 1:30 P.M. to 2:00 P.M. A permament installation has been put in the church to relay the program to the station.

On the "Shut-In Hour's" first anniversary, one of the local newspapers said editorially, it is "the only program of its kind in North Carolina and one of a very few in the entire country." What the newspaper meant can be understood from a quick glance at a recent, typical outline.

Prelude: (Organ and chimes)

What I heard this week: (Two minutes of humorous stories)

Soprano solo: (Dedicated to four different sick persons in Albemarle and nearby villages)

Poem: (Read by the pastor)

Tenor solo: (Dedicated to four more shut-ins)

Thoughts for the day: (Inspirational quotations from both contemporary and classical literature)

Special organ music: (Dedicated to four more shut-ins)

Children's hymn: (Dedicated to two sick children)

Soprano solo: (A request number dedicated to two shut-ins)

Spiritual meditation: (One-minute religious message by the pastor)

Youth chorus: (Dedicated to all the babies born during the week in Albemarle and to their mothers)

Organ meditation: (Dedicated to the young men in the state prison camp located outside the city)

Hymn story: (Told by the pastor while the organist plays the hymn softly in the background)

Organ march: (Faster music for a change in pace)

Poem: (Read by the pastor)

Postlude: (Organ and chimes background while pastor "signs off")

The children's hymn that day was dedicated by name to youngsters who were sick with measles. Last summer when polio scourged North Carolina and children under sixteen years of age were confined to their homes, special recognition was given them.

When Pastor Koestline first began the hymn for the prisoners, they were unable to hear it because no radio was available to them. But he persuaded the warden to place a radio in the hall outside the cell block, and now they enjoy this program every Sunday. The radio is not made available to them at any other time.

One of the reasons for the program's popularity is the number of names used. At least twenty-four names are mentioned each time. The pastor checks with the hospital just before going on the air each Sunday to find out who the mothers of new babies are. The names include many besides Methodists, of course, thus building good will for Christ's Church among all the denominations in the community. He remembers the young as well as the old, the temporary as well as the chronic shut-ins.

Another secret of the program's success is the briefness of the spoken voice. At no time does the pastor speak longer than two minutes. Most of the time is filled with musical varieties. Frequently, quartets from other churches, including Negro churches, appear on the program. Whenever possible, hymns and semi-classical numbers requested by the shut-ins are used.

The program has become so popular that several business concerns have asked to sponsor it. Although the station has offered the pastor half of such income, he refuses to let the program be commercialized. In addition to giving the time weekly, the station plugs the show with spot announcements during the week. The local papers also give free advertising space to the broadcast.

WABZ is a clear channel station operating fourteen hours daily to reach about 400,000 people living within a fifty-mile radius. Methodists among the 15,000 inhabitants of Albemarle attend four different churches in the city and several rural churches outside.

Pastor Koestline's previous radio experience has, of course, stood him in good stead here. During two other pastorates he was chairman of the radio committee in charge of morning devotions.

At first the pastor tried to answer all the "fan mail" but soon found it impossible because of his busy schedule. (The radio station takes care of this now.) Preparation for the radio program takes only a few hours each week. The pastor meets with his talented young organist and the singers a half hour before "curtain time." The program is cued in from the station by the announcer who says, "We will now take you to the First Street Methodist Church for the Shut-In Hour."

And as the introduction is made, Pastor Koestline thinks of that old lady who said, "It's awful lonesome to be shut-in." His remuneration is the satisfaction of knowing that she and many others of all ages, receive encouragement and hope from the thirty-minute broadcast.

How Letters Helped a Pre-Easter Class

By RICHARD K. HEACOCK

When children are being prepared for church membership, parental support is needed. The pastor of First Methodist Church, Lockhart, Tex., gained the co-operation of parents by writing them two explanatory letters. (He previously served at Llano, Tex.)

THE 1949 pre-Easter class was the most satisfactory church membership class that I have ever held. Why? Because the parents co-operated as no other group of parents had done before. That's where letters came in. I wrote two letters to the parents of each junior and intermediate who had expressed a desire to become a church member. The first letter, dated March 1, said:

"Dear Mr. and Mrs. _____: Your son Gordon has probably told you about the class in church membership the pastor will conduct before Easter (April 17, 1949). Starting Monday, March 7, the class will meet from 4:15 to 5:00 P.M. on Mondays, Wednesdays, and Fridays for a total of fifteen sessions. The class will meet at the Methodist Church in Llano.

"Gordon has expressed a desire to his teacher and pastor to become a member of the church. His teacher told me that she talked to you about the advisability of Gordon uniting with the church Easter Sunday, and that you were interested. Thousands of junior and intermediate youth will take the vows of church membership this Easter. I am eager to work with you to help make joining the church a meaningful part of Gordon's character development and Christian experience.

"May I suggest how you parents can help your son get the most from this class and subsequent membership? First, let Gordon see by your attitudes and action that you think well of the training class. See that he gets there. Ask him each day what happened. Make helpful comments about the text, 'Your Church and You,' by Roy Short. Be ready to discuss questions that grow out of the reading of the text and class discussions. Second, make much of your own church membership, let your actions speak. Attend church school and worship services regularly. Children of parents who enjoy attending regularly make the best church members.

"Please tell me how I can best help. Sincerely . . ."

Some of the results of the above letter were: I received a number of telephone calls from parents asking for more information. There was a noticeable increase in the attendance of these parents in both church school and worship services. More parents saw to it that their children were regular in class attendance. Both parents and children did more talking about class activities at home and downtown than in other years. Many parents stopped me on the street to discuss what was going on.

Appreciating so much Uncle Sam's mail delivery service the first time, I decided to try it again. On April 12, with Easter only a few days away, I sent the following letter to the parents of children attending the pre-Easter class:

"Dear Parents: I want to thank you for your support in making our pre-Easter membership class helpful. Three more class sessions—then Easter—and your son will be received into the church. The big hour will be at 10:50 A.M. next Sunday morning, April 17.

"Will you please be present Sunday to share this most important experience with Gordon? You will stand by your son when he takes the vows of church membership, and the pastor will address the following words to you and other parents:

" 'Dear fathers and mothers, let this be for you a day of peculiar joy and thanksgiving, in that these who are of your flesh and blood have also entered into a holier spiritual kinship with you in Jesus Christ. While the church will continue to share with you the duty and privilege of bringing up your children in the nurture and admonition of the Lord, it renews its solemn injunction to you as parents, by God's help, faithfully to continue both to teach and train them, by example and precept, in the way of the Lord. Will you accept this duty, in the fear and by the favor of the Lord; and here and now, in the presence of Almighty God and this congregation, renew the vows made by you as fathers and mothers when you dedicated them to God in their infancy?' You will say: 'With God's help, I will.'

"Then Gordon will be asked: 'Do you believe in God as your Heavenly Father?' Answer: 'I do.'

" 'Do you accept Jesus Christ as your personal Savior?' Answer: 'I do.'

" 'Do you believe the Bible as God's Holy Word?' Answer: 'I do.'

" 'Will you be loyal to The Methodist Church and uphold it by your prayers, your presence, your gifts, and your service?' Answer: 'I will.'

"Will you please study carefully the promise you will make and the vows Gordon will take? You will give your son the parental support he needs by so teaching and living each day that he will love and follow Jesus Christ, understand and follow the Bible's directions more perfectly, and grow in church loyalty by praying for, attending, supporting financially, and serving The Methodist Church.

"When Gordon becomes a member next Sunday, you will want to do everything in your power to help him keep the sacred vows. Remember that he is not likely to rise above the example set by those he loves most, his parents. If, in the next few years, you set an example of church school and worship attendance that will build such habits in Gordon, he will bless you down through the years!

"Please be seated close to the front of the sanctuary next Sunday morning. Our hearts will rejoice in the knowledge that character will grow out of this Easter experience. Sincerely . . ."

The results of the above letter? Well, I was gratified by seeing practically every parent present Easter Sunday morning. They knew what was expected of them. Parents, teachers, and pastor were prepared for that great hour. In addition, I noticed that the parents improved their church worship attendance records after Easter.

Really, I don't think that I worked much harder in the 1949 pre-Easter class than in other classes, but the church members thought so. The letters helped to advertise the class.

Several weeks after Easter I was walking to the post office to mail some letters. The father of Frank, one of the lads taken into the church on Easter, caught up with me. He said: "Say Brother Heacock, my wife and I can never thank you enough for what you did for us and Frank. . . ."

Preachers for the Small Church

By A. STANLEY REED

A carefully recruited lay ministry practically supervised by ordained pastors is this pastor's answer to the problem of supplying the small church. The author describes the Methodist circuit system in effect in the British West Indies, where he spent twenty-two years. He now serves the Methodist Church, Greenport, Long Island, N. Y.

MUCH has been written in recent months about the problem of the small church, particularly the village or rural church. Within the past two years there have appeared in THE PASTOR two articles that endeavored to suggest a working solution. Both articles have some things in common and do provide an answer to at least part of the problem.

One article ("We Must Stop Wasting Manpower" by Christopher Morgan, April, 1948, p. 32) called for the development of a body of local preachers who would earn their living in secular occupations but would share in leadership and pulpit supply under the direction of full-time ministers.

The other article ("A Way to Help the Small Church" by Harry M. Savacool, July, 1949, p. 14) suggested an extension of the work of a pastor to allow for service in a smaller and outlying church, or alternatively the forming of a larger parish with a supply or local preacher as the pastor's associate.

The latter suggestion undoubtedly provides for better pulpit supply and a considerable amount of pastoral visitation, but it still depends mainly for efficient functioning upon the full-time pastor, and the services have to be arranged so that interference with the work of the larger church is avoided. It does not provide adequately for the other activities of the church, which are as important to the small group as to the large one. Furthermore, it does not prevent the larger church from feeling that it is losing too much of the pastor's time; nor does it prevent the small church from feeling that it is an unwanted appendage to the larger church.

The former article aims at the creation not merely of pulpit supplies but of leaders, with their roots in the local church. This seems on the face of it to be worthy of more consideration than it appears to have received. The greatest objection (stated by the writer himself) is that the supervision of such colleagues calls for skill not usually possessed by any full-time pastor.

In view of that objection, I would like to deal with the above suggestion in more detail, not from a theoretical standpoint but from personal experience of many years with such a system. It is in essence the circuit

system, which functions in British Methodism and in Methodist churches in the British West Indies, where the writer spent twenty-two years. For fifteen of those years I was a superintendent of circuits of from five to eleven churches, with never more than one ministerial colleague, but in each case with a body of lay preachers, without whom pulpit supply and effective oversight of such scattered communities would have been impossible.

The churches in the circuit are linked together as a whole. They have their minister or ministers—who are not the ministers of one particular church but of the circuit—and the actual place of residence of a pastor does not induce any feeling of inferiority on the part of the other stations.

All financial matters that concern the support of the ministry or conference or district payments are dealt with by means of one circuit fund, and from this fund the total assessments are met. While each church takes pride in what it has been able to do, the combined effort helps to avoid the emphasis on the financial weakness and unimportance of the small church.

In the working of the circuit the local preachers—who are consecrated laymen—are of supreme importance. Whenever possible, at least one man or woman on each station is found for the work of preaching and leadership in the local church. They are circuit preachers rather than individuals working in one church. They meet in their own Local Preachers' Meeting every quarter. Here they discuss the spiritual side of the work in the circuit and recommend and welcome new accessions to their ranks.

These men are chosen with great care. First, a prospective preacher has to be elected at the Local Preachers' Meeting and given a note to preach. Then he is sent out with another local preacher to assist in worship services. Soon he will preach the sermon, and each time he preaches a report is presented to the local preachers' organization. If the reports are favorable he becomes a preacher on trial and is then allowed to conduct services of worship alone. Study and examination prepare him for acceptance as a preacher on full plan. While educational qualifications are not overlooked, the primary consideration is always whether a man will prove to be an effective preacher of the Gospel, and the old Methodist question "Have you a call to preach?" is always asked. Thus the best laymen of the circuit are recruited for the work of the church.

The presence on any station of a local preacher does not mean that he is thereby responsible for every service not conducted by the minister. Each quarter a circuit plan is prepared, and the local preachers are given appointments all around the circuit, thus providing variety for the congregations. In addition, the visits of the local preachers to other churches help to bring the people together in a closer bond of fellowship. While some of the men ask for no financial assistance, a traveling fund takes care of the expenses of the preachers when they preach away from their home churches. The local preacher does not have any particular authority granted to him by his own church. All authority is invested in the Circuit Quarterly Meeting. In practice, however, the local preacher is usually the acknowledged leader of local activities and the one upon whom the minister relies for help in pastoral oversight and visitation.

The superintendent of the circuit has the responsibility for training the young preachers. In most of our West Indian circuits, classes are held for them, and the lay preachers meet the minister regularly for instruction in preaching, sermon construction, and theology. The purpose of the class is to enable men to use their talents most fully in the work to which they have been called; and it is this training and guidance, together with the control and oversight of the circuit, that presents the greatest difficulty to men who have had no practical experience in such work. From the writer's experience it is one of the most rewarding tasks in the total work of the ministry.

A further responsibility of the superintendent is the discovery and development of candidates for full-time ministry. In the West Indies ministers come from the ranks of the local preachers since no man can be accepted for the ministry until he has been on full plan for at least one year. There are great advantages under any system in finding a candidate among men who has had practical experience of preaching, and who can be recommended by his own circuit membership not only for his character but also for his ability as a preacher.

Many of these details may be familiar to those who have some knowledge of the workings of Methodism abroad, but even so their repetition can be of service to the church as a whole. The most important result of this plan is that no church, however small, need be closed. Even if it may prove impossible to find a local preacher on the spot, the other preachers will be constant visitors, and the small—and often discouraged—church realizes that it is a part of a large fellowship. When there are rallies or circuit meetings, its people are not only welcome but find many friends and are perfectly at home. With new encouragement many a church that has been given up as a hopeless cause can not only be kept alive, but in most cases can even be built up and become a healthy member of a healthy circuit.

Looking Forward

The articles scheduled to appear in spring issues of THE PASTOR cover many phases of pastoral interests. Some of them are:

"Approaches to Preaching," a series of articles by Thomas H. Marsh of Perkins School of Theology (S.M.U.).

An Easter sermon by Halford E. Luccock of Yale University Divinity School.

"It's Fun to Be a Preacher," by Donald A. Ottinger, a Methodist pastor.

preview of methodism

Why a Week of Dedication?

By PAUL B. KERN

As an individual pastor confronts the opportunity and obligation of the Week of Dedication he may raise the question in his mind as to why the General Conference should set up this particular program for the whole church. Let me suggest six sound reasons for the placing of the Week of Dedication in the life of Methodism. (It will come this year March 5-12.)

1. Culture of the spiritual life of the church is both urgent and our outstanding need. We hesitate today not because of the lack of resources but because we do not have the spiritual lift which makes these resources available for the Kingdom. The real test of our strength as a church is in our power with the Lord, and it is easy for us to put second things first and lose the centrality of the spiritual motive in our personal lives and in the life of our congregations. It is a sound insistence that at least once a year all Methodism should betake itself to its altars and find again the secrets of divine power.

2. Experience has proved the value of this emphasis in uncounted numbers of congregations. Of course there are some preachers who have not yet rightly assessed the possibilities wrapped up in the Week of Dedication and have let it go by without emphasis. Others have thought that it was just a veiled procedure to raise money; but where alert and sensitive men have taken hold of this program it has brought spiritual results that cannot be measured. Deepened corporate prayer, self-evaluation, the sharing of Christian experiences, the winning of converts to the faith—all these have come in countless numbers because of the emphasis.

3. It provides about the best single opportunity for lay service that is offered in connection with any program of our church. The Board of Lay Activities is co-operating, and it has been estimated that during the last observance more than 125,000 laymen personally participated in the program. We preachers have a way of "preaching at" our people when we would be wiser to let them have an opportunity to tell their own story and to have faith enough in them to believe that they have a story to tell. Here is a grand chance to discover unsuspected lay power.

4. It releases the combined prayer potential of the church. So far as I know, this is the only time during the year that all Methodism will for a brief period of time center its prayer life around certain definite objectives. We are unitedly praying for the missionaries and the projects which are presented to the church, and this week will witness countless prayers lifted to God for objects that are near to the heart of Methodism and to Christ. Perhaps more things are wrought by prayer than we have dreamed of, and when one opens the door into the secret closet of a praying man and realizes how eager the Father is to give unto us even more abundantly than we ask or think, we stand humbled in the outreach of Methodism on its knees searching for God's blessing upon our world.

5. It gives an opportunity for preachers and laymen to share with God's children that which has been entrusted to them. You say that such opportunities are not lacking in our modern world. Quite true, but there are many, many people in our church who are eager to give their money to some definite, particular project which they know will be accomplished if they contribute with others and about which they can have a report on what was accomplished by their gifts thus seeing the real result of their generosity. Of course we all like "to give to the Lord," but it is also quite characteristic of our human nature that we like to know to what we are giving. It is altogether natural and sound to think that men and women across the church who have had a deepened religious experience will feel inclined to share, in the only way that many of them can share, in advancing God's Kingdom. *For I was hungry and you fed me.* There are still a lot of hungry people in our world and there are a lot of people who need our help.

6. Finally, the objects to which our freewill offering go have been carefully chosen by the Board of Missions and the Committee for Overseas Relief. These are all objects that could not be accomplished without this contribution. For example, we have long needed desperately a hospital for the natives of Central Congo. We have had brave and competent doctors laboring there for more than twenty-five years; they have had only the crudest and most limited medical facilities. Because there were enough Methodists who loved the Lord and wanted to share, there is now being erected in Wembo Nyama, Africa (as a result of the Week of Dedication in 1949), a modern, thoroughly-equipped hospital. It will fulfil the dream and hope of this church in the African wilderness. Thus it is and thus it will be as you look with understanding appreciation upon the list of critical spots around the world where your offering, large or small, will be used by missionaries whom we have sent to the ends of the earth.

I really think these are six pretty good answers to the question that is asked by the title of this article.

CALENDAR OF EVENTS

Information for this section should reach the office of The Pastor at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—*Ed.*

Feb. 6-10—Ministers' Week, Southern Methodist University, Dallas, Tex.

Feb. 12—Race Relations Sunday.

Feb. 12-15—International Council of Religious Education meets in Columbus, Ohio.

Feb. 13-18—Colorado Pastors' School, Iliff School of Theology, Denver, Colo.

Feb. 17—Executive Committee of The Radio and Film Commission meets in Chicago, Ill.

Feb. 19—Day of Prayer for Students, sponsored by the World's Student Christian Federation.

Feb. 23-24—Annual Meeting of the Methodist Committee for Overseas Relief, Washington, D. C.

Feb. 24—World Day of Prayer.

Feb. 26—Laymen's Day.

Feb. 26—Commitment Day, sponsored by the Board of Temperance.

Feb. 28—Annual Meeting of the Board of Hospitals and Homes, Congress Hotel, Chicago, Ill. Preceded by committee meetings on February 27.

Mar. 1-2—National Association of Methodist Hospitals and Homes annual convention, Congress Hotel, Chicago, Ill.

Mar. 5-12—Week of Dedication in the Advance for Christ and His Church.

Mar. 12—One Great Hour of Sharing.

Mar. 12-16—National Week of Visitation Evangelism.

Mar. 17—Commission on Methodist Information meets in Kansas City, Mo.

Apr. 11—Commission on Ministerial Training meets in Nashville, Tenn.

Apr. 17-19—Seminar for Methodist ministers, Washington, D. C.

Apr. 23—National Christian College Day.

Apr. 24-28—South Central Jurisdiction Recreational Workshop, Oklahoma City, Okla.

On World Peace

Plans for the Commission on World Peace are outlined in the statement of policies and proposals adopted at the recent annual meeting of the Commission (Nov., 1949) in Evanston, Ill. Selected quotations from the statement are presented here for special emphasis at the suggestion of a representative of the Commission.

The statement opens: "It is evident to all that the making of 'peace in our time' can be no quick or easy process. It is a task to be achieved only through the most earnest effort guided by the insights of Christian faith. . . . We make bold to assert that the Christian Church, both through its God-given gospel and the acts and attitudes of its members, can make an indispensable contribution toward the fulfillment of this desire of all the nations.

"To that end we urge Christians everywhere to bring the resources of our religion to bear on the problems of atheistic Communism, fascism, and other ideologies dangerous to the common good. . . ."

"What is required for the establishment of world peace falls into two categories: long-range effort to lay its foundations, and concrete decisions required by changing political situations. . . ."

In the latter category falls the statement of policy on *Displaced Persons:* "We are deeply troubled by the fact that there are still approximately 600,000 homeless displaced persons in Europe eligible for resettlement. There are also approximately 11 million refugees and expellees from lands to which they cannot return.

". . . We support the proposals of the CCIA [Churches' Committee on International Affairs of the World Council of Churches] and request the director of the committee to transmit the following action to the General Assembly and, further, that copies be sent to the fifty-nine member states of the United Nations:

"(1) We support the appointment of a high commissioner under the United Nations responsible for work with refugees and stateless persons; and

"(2) We urge the acceptance of a reasonably inclusive definition of refugees; and

"(3) We appeal to the General Assembly to provide resources of secretariat and funds adequate to accomplish the task."

Two additional proposals are as follows:

Draft Act: ". . . These facts [given in the statement] serve to confirm our conviction that peacetime conscription is unnecessary; therefore the Commission on World Peace of The Methodist Church urges that the Congress of the United States allow the Selective Service Act of 1948 to expire next year and that compulsory peacetime military training or service not be continued in any form."

Amnesty: "We renew our request to the President of the United States that a general amnesty be granted to all conscientious objectors convicted of violations of the Selective Service Act of 1940, and we extend this request to the Selective Service Act of 1948. Such amnesty would release any who may yet be in prison and restore those civil rights lost upon conviction. We believe these men, who acted sincerely and, in most cases, on grounds of religious belief, are an asset to a democracy which depends upon citizens with free and resolute minds. There is surely no national danger to justify the continued abridgement of the religious liberty of this minority."

Films, leaflets, and additional information can be obtained by writing to the Commission on World Peace, 740 Rush St., Chicago 11, Ill. Some filmstrips are loaned free except for mailing charges.

TEMPERANCE PLANS

The Board of Temperance is greatly interested in the organization of a Jurisdictional Board of Temperance in the Southeastern Jurisdiction. The organization will take place in Atlanta, and appropriately, on February 22 or 23.

The Board is giving emphasis at the present time to its movement for the personal commitment of all Methodists to total abstinence as a wise decision, and as a service to God and country. It is also emphasizing on January 12-13 its objection to liquor advertising in interstate commerce, which was under consideration by the Interstate and Foreign Commerce Committee of the United States Senate. The Board's position for many years has been that if a church is to be expected to take responsibility for temperance education, the field should be cleared by prohibiting education for intemperance.

The Board plans to call the attention of responsible leadership groups and individuals to liquor as a causative factor in increasing crime, particularly sex-offenses, crimes of violence, and juvenile delinquency.

Race Relations Day

Probably you have already put the observance of Race Relations Sunday (Feb. 12) into your church program as a "must" item. During the ten years since Methodist union was consummated the increase in the number of churches observing this day has been little short of amazing, a representative of the Division of Educational Institutions has declared.

Race Relations Sunday, which had been duly authorized by the General Conference of the Methodist Episcopal Church and which was officially adopted as a program feature of The Methodist Church, has a dual purpose: It should be so observed as to be a helpful influence toward better interracial understanding, and it should provide through the special Race Relations Sunday offering better financial support for Methodist Negro colleges throughout America.

The division of Educational Institutions suggests that the form of observance include a sermon pointing to better attitudes and relationships in the area of race relations and a special offering for Methodism's colleges for Negroes.

A series of articles on race relations appeared in the January issue of The Pastor, pages 16 to 20.

A packet of Race Relations Sunday materials has been sent to all pastors. If you have not received this packet, you can obtain one by writing to the Department of Educational Institutions for Negroes, Board of Education, 810 Broadway, Nashville 2, Tenn.

METHODIST STUDENT DAY

A preliminary call to all pastors to plan for the observance of Methodist Student Day in June is currently being made by the Division of Educational Institutions, Methodist Board of Education.

There are many more requests for National Methodist Scholarships than can be supplied. The only money available for this purpose is that which comes from a percentage of Student Day offerings.

Accruals in the Student Loan Fund can be used only for loans, and not for scholarships. Much more money is urgently needed in this field. In a few years, many pastorates will be filled with former National Methodist Scholarship recipients, a representative of the Division of the Educational Institutions points out. Observance of the day is vital to this program.

Lay Activities

Main attention of the Board of Lay Activities is currently being centered on plans for Laymen's Day (Feb. 26) and the Week of Dedication (March 5-12).

Material for the use of laymen who will be speaking on Laymen's Day has been mailed to pastors, district superintendents, and lay leaders.

Theme for the observance this year is "A Layman's Faith," which ties in with the major emphasis on "Our Faith" in the Advance. Frank D. Slutz, Methodist layman and member of Grace Church, Dayton, Ohio, has prepared speakers' materials for the second consecutive year. (He prepared the pamphlet "I Am a Methodist" for Laymen's Day, 1949.)

States a representative of the Board of Lay Activities: "The General Board of Lay Activities is making a special effort to have laymen speaking at all the preaching points on the circuit charges this year. This will call for the close co-ordination of the district superintendent, the district lay leader, the pastor, and the charge lay leader. The Board is also urging that Laymen's Day be observed on the day set aside for it by the General Conference (Feb. 26), as it has been demonstrated that there is an extra spiritual dividend from the knowledge that the lay speaker has that thousands of other laymen all across the Church are speaking on the same subject he is, on the same day, and many at the same hour. Since Laymen's Day honors the laymen of our church, it is felt that the *morning worship service* is the appropriate time for the Laymen's Day service wherever that is possible."

WOMAN'S ASSEMBLY

The 1950 Assembly of the Woman's Society of Christian Service is scheduled to meet in Cleveland, Ohio, April 18-21. Theme for the Assembly is "Christian Faith for a World in Revolution."

"The Assembly itself will be composed of elected delegates from jurisdiction and conference Woman's Societies of Christian Service, Woman's Division members and staff, deaconesses and missionaries, speakers, consultants, spiritual leaders, and fourteen hundred other women who are present, not because they are elected, but because they are interested and just come."

Mrs. H. F. Brandt, of Cleveland, is general chairman. The December issue of *The Methodist Woman* contains the announcement of the Assembly, along with information on hotel rates in Cleveland.

Good Health Series

In a new booklet called "Hygiene of Faith," Charles M. Crowe of First Methodist Church, Wilmette, Ill., outlines five aspects of the Christian program for health as follows:

1. The Christian hygiene of relaxation. 2. The Christian hygiene of the quiet mind. 3. The Christian hygiene of a unified personality. 4. The Christian hygiene of suggestion. 5. The Christian hygiene of common sense.

Under each of these captions he gives specific suggestions for the development of health of body, mind, and spirit. This is the third booklet in the "Good Health Series" published by the Board of Hospitals and Homes.

Previous publications in this series are "Be Still and Know" by Russell L. Dicks, and "Parents and the Sick Child" by Malcolm B. Ballinger. The Board, in publishing this series, is endeavoring to bring resources of Christian faith to bear upon problems of illness. Samples are free on request; price is $4 per hundred, delivered; 5 cents each in small quantities.

"Preparation of Children in Institutions for Life in the Community" is the title of a booklet by R. Reid Isaac, superintendent of the Board of Child Care of the Baltimore Annual Conference. It suggests specific procedures that will help the development of boys and girls living in institutions to take their places in society, and it indicates basic factors common to the growth of all children. Copies are available for free distribution.

Requests for copies of these booklets should be sent to the Board of Hospitals and Homes, 740 Rush St., Chicago 11, Ill.

WORLD SERVICE

Eugene L. Smith, executive secretary of the Division of Foreign Missions, has written a manuscript that will be issued in leaflet form and distributed for the Fourth Sunday World Service emphasis during March. He describes his experiences as a visiting missionary in Africa.

Title of the leaflet is "When Will You Open the Door?"

The April emphasis for World Service on the Fourth Sunday will be that of Christian education. The leaflet to be circulated then by the World Service Agencies is entitled, "Christian Literacy."

Each year the World Service Agencies issue to all pastors who desire them an Easter Worship Service printed bulletin. Samples of these are being sent to all pastors together with an order card.

The above named materials will be supplied without charge to pastors on their order from the Service Department, 740 Rush St., Chicago 11, Ill.

NEW AUDIO-VISUAL AIDS

First audio-visual materials produced specifically for the Methodist curriculum include a set of two nursery records called "My Book" album. They are correlated with the four booklets in the "My Book" series used in the church school and home. The two records are made of vinylite and sell for 75 cents per set. Titles of the individual records are: "The Church Bells," "Taking Turns," "David's Pet Hen," and "Making a Garden."

Audio-visual resources for use in the youth curriculum have just been released under the title, "Where Are You Going?" The filmstrip and records sell for $10 and rent for $2.50. Order from The Methodist Publishing House serving you.

FOR CHILDREN'S WORKERS

Guiding Children in Christian Growth is the title of a recent book issued by the Editorial Division and Abingdon-Cokesbury Press for the Cooperative Publishing Association. The author is Mary Alice Jones, author and editor of children's books.

Miss Jones has analyzed the learning process of the beginner, primary, and junior in the church school. Several chapters are devoted to learning through fellowship, activities, arts, and worship.

Her evaluation of the results of teaching will be especially helpful in determining teaching methods.

The book contains 160 pages; price $1. Order from The Methodist Publishing House serving you.

SOURCE BOOK FOR MYF

Dated programs for February through May appear in a new issue of the *Source Book for the Methodist Sunday Evening Fellowship*, which is now on sale through The Methodist Publishing House. This announcement was made recently by Walter Towner, director of the Department of General Church School Work.

A summer issue of the *Source Book* is scheduled to be ready about May 1. It is expected that by the fall of 1950 a continuing supply of program material will be available to pastors and church workers for use in the Sunday Evening Fellowship. Order these materials from The Methodist Publishing House.

Notes on Evangelism

The Lenten season affords a better opportunity for evangelism in the local church than any other time, suggests a spokesman for the Board of Evangelism. Every church is asked to make plans for evangelism and cultivation of the spiritual life of its members that include a full week of visitation evangelism, a series of preaching services during Holy Week, the use of evangelistic literature for both the church member and the non-church member, and a training class in church membership led by the pastor, for children, young persons, and adults.

Indiana Advance. Under leadership of Bishop Richard C. Raines and district superintendents, the Indiana Area has planned a special Lenten Advance in Evangelism under the slogan, "Each One Reach One." An effort will be made to get 25,000 personal workers as members of "the bishop's team." It is expected that each pastor will enrol about one-eleventh of his active membership to serve on this team. Special services will be held in each Methodist church in Indiana on Ash Wednesday, February 22, for the commissioning of members of the bishop's team.

Prior to this, on February 12-16, Dawson C. Bryan will conduct a School of Visitation Evangelism in Indianapolis for three or four pastors from each district. All Methodist churches of the Indianapolis Area are slated to co-operate in this school of evangelism, with laymen visiting on each of the four week nights of the school. In other districts visitation will take place during National Week of Visitation Evangelism, March 12-16.

Chattanooga Campaign. Under the leadership of Dawson C. Bryan, director of Personal and Visitation Evangelism of the Board of Evangelism, churches of various denominations of Chattanooga, Tenn., will conduct a United Visitation Evangelism Campaign during February 19-23.

National Visitation Evangelism Week, March 12-16, follows immediately the Methodist Week of Dedication. It is hoped that every church in Methodism will take part in this period of visitation evangelism, with due provision for carrying the program to all churches on circuits.

It is possible that 500,000 persons could be reached for Christ and his Church during this week on confession of faith and by transfer of church membership. A total of 40,000 churches are being asked to send out 500,000 lay visitors.

Every church is urged to purchase a Turn-Over Chart for use during this week and in the future. Pastors can obtain necessary materials (including cards, envelopes, and folders) from Tidings, 1908 Grand Ave., Nashville, Tenn. They should state the number of active members in their churches; quantities will be sent accordingly.

A *School of Evangelistic Preaching* sponsored by the Board of Evangelism is scheduled for April 12-26 in the "quad-cities," Davenport (Iowa), Moline, East Moline, and Rock Island (Ill.). It will be under the direction of C. Lloyd Daugherty, Jr., director of the Department of Evangelistic Preaching of the Board of Evangelism. More than a hundred churches are co-operating in this school by having evening preaching services, conducted by some 300 ministers who will be attending the school during the mornings of the two weeks. Each episcopal area of Methodism is entitled to send a representative quota of ministers to this school.

Baltimore Visitation. The three Baltimore districts will unite in a period of visitation evangelism February 19-23, and it will be followed by a preaching mission February 26—March 3. C. Lloyd Daugherty, Jr., will represent the Board of Evangelism.

Nashville Visitation. Churches of several denominations in Nashville, Tenn., will co-operate in a week of visitation evangelism March 5-9, under leadership of Dawson C. Bryan. On Sunday, March 12, a mass meeting will be held in the War Memorial Building. On this day begins a two-week series of preaching missions in co-operating churches. Among the visiting ministers in Methodist churches will be W. R. Cannon, Emory University; Mark Depp, Winston-Salem, N. C., G. Ray Jordan, Emory University, and Paul Hardin, Jr., Birmingham, Ala.

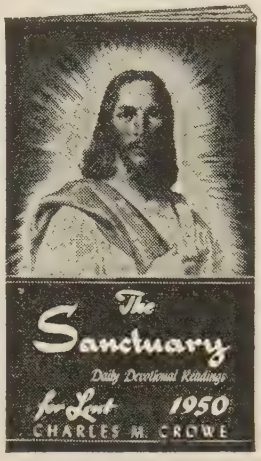
ADVANCE STUDY GUIDES

In response to a growing demand, a pamphlet entitled "Guides in the Study of 'Our Faith' Booklets" has been printed and copies mailed to all pastors by the Advance office. The Guides were written for pastors, lay leaders, church school officers and teachers, committee chairmen, and leaders of study groups for use with the "Our Faith" booklets.

Additional copies can be obtained at the following prices: single copies 10 cents each; 25 copies $1.50; 50 copies $2.75. Order from the Advance office, 740 Rush St., Chicago 11, Ill., or from The Methodist Publishing House serving you.

LENTEN DEVOTIONS

Now available at The Methodist Publishing House branches are copies of the 1950 issue of *The Sanctuary*, booklet of daily devotions for the Lenten season.



Charles M. Crowe, pastor of First Methodist Church, Wilmette, Ill., wrote this year's booklet in response to popular request; he prepared the booklet for last year.

For each day of the Lenten season he presents in the booklet a scripture reading, meditation theme, and a prayer.

WORLD DAY OF PRAYER

Mrs. James M. Evans, secretary of World Missions of the United Council of Church Women, calls attention to the fact that the Council will observe its World Day of Prayer (observed annually on the first Friday in Lent) on February 24 this year, a date which comes in Brotherhood Week.

Councils of Church Women throughout the country have been active in the observance of Brotherhood Week each year and are again being urged by their leaders to participate in this observance. Ministers and other religious leaders are being asked to have prayers for World Peace and Brotherhood on the World Day of Prayer.

EVERY MEMBER CANVASS

The interest in and acceptance of the series of Every Member Canvass materials recently issued by the World Service Agencies for use by local churches, are increasing as these materials become known. The items are being introduced through the field by district superintendents, but they may be ordered by pastors direct from the Service Department, 740 Rush St., Chicago 11, Ill. There is no cost to pastors.

The Fountain

LENTEN THOUGHT

I will not glory because I am righteous, but I will glory because I am redeemed. I will not glory because I am free from sin, but because my sins are forgiven.

—Ambrose

ARE WE ACCESSIBLE?

Our sources give us no reason to ascribe any class-feeling or class-prejudice to Jesus. The publican as such was not worth more in his sight than the Pharisee. But he was more accessible; and Jesus sought, not the *publican*, but the *man*, and all the more because he was sinful and needy.

—George Baker Stevens, in *The Theology of the New Testament* (Charles Scribner's Sons)

IMPOSSIBLE—WHO CAN SAY?

A miracle, or a strange providence, or a wonderful answer to prayer, is not inherently either impossible or incredible, and no one has any conceivable right, or any logical grounds, to say that it is.

—Henry Bett, in *The Reality of the Religious Life* (Macmillan Co.)

FAITH AND CRISIS

Appearances are never so deceiving as when they indicate that trouble is a stranger. During the war a leading official of our church attended a meeting of a board of which he was secretary. Throughout the evening he discharged his duties with his accustomed ease and thoroughness. It was only when we chatted alone after the meeting's adjournment that I learned that a short time before he left his home he had been informed that his son had lost his life in a flying accident.

—David A. MacLennan, in *No Coward Soul* (Oxford University Press)

EDUCATIONAL VIGNETTE

I recall an experience of my early youth on the farm. We were poor and had few good books outside the Bible. I had purchased and smuggled into my room my first "dime novel." This yellow literature had been forbidden by the home. I had barely begun that lurid tale when to my astonishment I found a beautifully bound volume of Sir Walter Scott's *Ivanhoe* placed on top of my cheap "Diamond Dick" edition. My name on the flyleaf indicated that it was my very own. Outside the Bible it was my first real book. It revolutionized my life for beginning with this I read all of Scott's works, then went on to Shakespeare, Dickens, Thackeray, Emerson, Wordsworth, Tennyson, Milton, Keats, Byron and their like. But what happened to the "dime novel"? I do not know. I suppose my mother, who supplied the *Ivanhoe*, disposed of it. Her educational method was sound and it worked. She weaned me from cheap literary trash by introducing me to the great literature of the world, and thereby set my feet on the path to a college education and the Christian ministry.
—D. R. Sharpe, in *Call to Christian Action* (Harper & Bros.)

GOD'S LAST CHAPTER

The world is a book whose author is none other than God. But man's reading in it is still unfinished, and the last chapter will reveal more of God's glory than did the first. More light is yet to break forth from God to men; in time to come there will be no need of lamplight or sunlight, since God Himself will light the human earthly way. Now we see as in a broken mirror, but then we shall see God, as it were, face to face, and shall know Him even as now He knows us.
—Roger Hazelton, in *The God We Worship* (Macmillan Co.)

DIVINE GIFT

Salvation in the literature of Protestantism is always represented as God's gift to man. A gift, by definition, is anything voluntarily transferred by one person to another without any thought of compensation. Gift is the antithesis of purchase. There is nothing that we have that we can exchange for God's favor.
—William R. Cannon, Jr., in *Our Protestant Faith* (Tidings)

NO ICONOCLAST

To be sure, Jesus did not altogether discard legalism, whether moral or ritual. When he condemned the Pharisees for tithing "mint and rue and every herb" and passing over "justice and the love of God," he did not eliminate the tithing: "These you ought to have done without neglecting the others." He himself observed faithfully the more important customs of his people, and far from being a ruthless iconoclast, he told one whom he had healed, "Go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded."

—Harry Emerson Fosdick, in *The Man from Nazareth* (Harper & Bros.)

SAVING KNOWLEDGE

It is the Christian faith that God forgives those who are honest with themselves about their sins, and who seek to turn from them. If God makes moral demands upon us and if failure to meet those demands gives us the sense of having fallen, that is not the end of the matter. If it were the more sensitive we are the more we would be driven to complete despair or to self-deception. The revelation of God in Christ is a revelation of one who forgives those who repent. The evil in the past still has its consequences, but the individual is able to make a fresh start without being morally crippled by the burden of guilt.

—John C. Bennett, in *Christianity—and Our World* (Association Press)

A COMMON CONCERN

Both religion and psychiatry propose that release from guilt may be had. Neither of the two makes any offer to govern itself by what the other does. Religion, when it knows itself, is no imitator of psychiatry. On the other hand, psychiatry holds no brief for religion. Yet both are concerned with the healing of men, and in practice it is becoming increasingly evident that each knows resources which profoundly illumine the work of the other.

—Lewis J. Sherrill, in *Guilt and Redemption* (John Knox Press)

ON NATIONAL MORALITY

World peace will demand the surrender by all nations of certain elements of sovereignty and national prestige, of a recognition that it is not reasonable or right that privileged groups should hold access to the great stores of raw materials which have been provided by God, and deny them to others.

—Adelaide T. Case, in *Peace Is Possible* (The New Era Press)

IMPERATIVES

Know whence thou camest; and whither thou art going; and before whom thou art about to give account and reckoning. Know whence thou camest: from a fetid drop; and whither thou art going: to worm and maggot; and before whom thou art about to give account and reckoning: before the King of the king of kings, blessed is He.

—From *Sayings of the Jewish Fathers*

WHERE TWO WORLDS MEET

Jesus does not set out to "abolish" either wealth or suffering. But undoubtedly he means to show that God's call is meant for everyone, for the man who is entrenched behind his possessions as well as for the man who lies buried, as it were, under a mass of human prejudices. This holds good, above all, of the chronically *sick*. Jewish theology claims all the fortunes of life, happiness as well as suffering, by reference to divine retribution. So for this theology there is no question but that the sick man must have committed an offense against God; otherwise he just would not be sick. That is why Jesus greets the man who seems hopelessly lame with the words, "Your sins are forgiven" (Mark 2:5). For God's dealings with men cannot be confined within the mathematics of a pure doctrine of recompense. And just as in this one story the healing appears as confirmation of the forgiveness of sins, so in principle every healing performed by Jesus is intended to proclaim that sickness is not banishment from God. Thus every healing becomes a sign of the coming Kingdom, the indication of the true will of God. But the full realization of his will takes place only in the Kingdom of God; those signs remain isolated, and sickness continues to exist during this world age. Jesus did not abolish it, but only in occasional instances of sickness made clear God's will.

—Martin Dibelius, in *Jesus* (Westminster Press)

GOOD QUESTIONS

Periodically, we do well to search our hearts and to ask ourselves penetrating questions which test our effectiveness as Christians. First: Does my life day by day witness to the power of the gospel of Christ? Second: Does my faith in Christ affect the quality of my daily living, so that there adheres to it a nobility and moral strength? Third: Is there anything in my life that reminds men and women of the Master to whom I have pledged my allegiance? Fourth: Is there any discernible difference at all in my life as contrasted with the lives of those who have never acknowledged Him? What answer can I truthfully make to Jesus' question: "What do ye more than others?" Fifth: Do I manifest in the midst of this fevered generation a serenity of spirit which reveals that the peace of God is dwelling in my heart?

—John Sutherland Bonnell, in *What Are You Living For?* (Abingdon-Cokesbury Press)

PUTTING FIRST THINGS FIRST

There is an old story of a man who had committed murder and who, overtaken by remorse, felt an impulse toward confession. Being in front of a church he found his way to the pastor's study and burst in crying, "I have committed murder!" The pastor replied: "Wait a minute. I must speak to my secretary," and stepped into the adjoining room. "Miss Smith, call the police! I have a murderer in my office!" When he returned the man was gone. Wandering down the street, the murderer came to a Catholic church and thought he would try again. Within he saw a priest just entering the confessional. Hastily he knelt before the little grating: "Father," he whispered, "I have committed murder!" Clear and cool and undisturbed came back a friendly voice: "How many times, my son?"

—Albert W. Palmer, in *The Minister's Job* (Harper & Bros.)

GUARDIAN RATIONALIZATIONS

Religions become stereotyped affairs of men—codes of behavior held to be favorable and beneficial. Religions are frozen habit-patterns of society. Those who are made members must submit to certain prescribed and traditional mores; and then they are expected to "get religious" about them. Initiation ceremonies and rituals and techniques in general are the natural modes of self-perpetuation of a solidified religion; and institutions arise as a natural protection against dissolution. Religious ideologies tend to become the guardian rationalizations to establish firmly the assumed sanctity of the prevailing mores.

—Vergilius Ferm, in *Forgotten Religions, A Symposium* (Philosophical Library)

WHEN WILL UNITY COME?

Church unity will come after Christian unity. It would not be gain to aim at oneness as an end in itself. Mere oneness would be a sort of a saccharine monotony in which differences would not have been reconciled but rather smothered and hidden under a thick coat of sentimentality. Unity, as I understand it, will come as the result of a whole-hearted devotion to a common center, a common vision, and a common purpose. We do not seek unity in order to come to Christ, but in coming to Christ we are thereby committed to unity according to His mind, and if we fail to find unity we have missed the way.

—Bishop Charles Henry Brent, in *Things That Matter* (Harper & Bros.)

HOW WE "COVER UP"

. . . Anxiety and guilt are regarded in clinical work as being intimately associated, so much so that when anxiety exists a sense of guilt is inferred. Similarly hostility and guilt are found in clinical experience to be closely associated; for example, hate impulses may suggest the existence of both anxiety and guilt, the hate impulses being a cover for both.

—Lewis J. Sherrill, in *Guilt and Redemption* (John Knox Press)

The Cold War in Review

By D. F. FLEMING

Both on-the-scene and, more important, behind-the-scene world happenings are laid bare for scrutiny in books—still the most reliable sources for the thinking man. The author of this survey of recent books on international relations is the professor of Political Science, Vanderbilt University.

I HAVE just returned from a year's leave of absence which I spent at the Institute for Advanced Study in Princeton, New Jersey, studying the conflict between the Soviet Union and the West. When I left Nashville the Cold War was so hot that the chances of military conflict seemed to be almost even. Fortunately, the tension is today reduced. Now the conflict with the Soviets is often pushed out of the headlines by the struggle in our armed forces over who is to drop atomic bombs on the Russians, by other domestic disputes, and even by the local murders.

Yet the East-West tug of war remains. If one wishes to be plunged into the starkest depths of gloom about it, I recommend the anonymous book *The Dark Side of the Moon* (Charles Scribner's Sons, 1947, $2.75), by the Polish deportees into Russia sponsored by the poet T. S. Eliot. The same story is told, together with much international politics, by Stanislaw Mikolajczyk, former Premier of Poland in *The Rape of Poland* (McGraw-Hill Book Co., $4). These books portray unforgettably what happens when a Western nation is engulfed by the more primitive Russians with their police methods.

If reading stopped here there would be no hope of any accommodation between the two worlds. Then one turns to *Just Tell the Truth* (Charles Scribner's Sons, $3.50), by John L. Strohm, a young Middle Western agricultural writer who in 1946 managed to tour wide areas of the Soviet Union alone, under Stalin's injunction carried in the title, and who found much that was constructive, understandable, and hopeful. Two more famous journalists give essentially the same impression of a raw, emerging civilization pushing its way roughly upward toward a better life. See Harrison Salisbury's *Russia on the Way* (Macmillan Co., 1946, $3.50), and Richard E. Lauterbach's *Through Russia's Back Door* (Harper & Bros., 1947, $2.75). A more recent report of life in the rough in Russia is to be found in *In Anger and Pity* (Doubleday & Co., $2.95), by Robert Magidoff. Magidoff was expelled as a spy after several years in Russia as a representative of N.B.C.

Books on Eastern Europe. Robert St. John in *The Silent People Speak* (Doubleday & Co., O.O.P.) has contributed a highly interesting, well-written book on the bustling life of Yugoslavia under Tito's Communists. St. John went to the little people to find out what they thought, and his picture is arresting. Equally as interesting is John Gunther's account of his latest travels in *Behind the Curtain* (Harper & Bros., $3.). Here is the story of Tito's rupture with the Cominform, of the Czechoslovak tragedy, of resurgent Poland and "the American War in Greece." Gunther thinks it may shock most Americans to learn that Greece is "just as completely an American puppet as Bulgaria, say, is a Russian puppet"; and he reports that the Greek conservatives actively want a war between the United States and the Soviet Union, feeling that "nothing but outright war between the United States and the Soviet Union can rescue them." He is also sure that "if Russia and the United States fight, it will be the greatest *reductio ad absurdum* in history. It would mean that Hitler's policy of dividing and ruining his enemies had finally won and that "Hitler, even in death, will have won the war."

Role of the Roman Catholic Hierarchy. No enumeration of the forces which desire an American-Soviet war could omit a powerful part of the Roman Catholic hierarchy. In Communism the Catholic Church has met another hierarchy which will not tolerate a rival. The Roman Church might survive as a purely religious institution in Eastern Europe, but it is certain to lose its great economic and political power and its control over education, unless the grip of Communism on Eastern Europe is broken within a decade or two. Otherwise, this great area will be lost to the Vatican for all except purely religious purposes. Cardinal Spellman's cries of angry anguish at the time of the Mindszenty trial "created the hysteria antecedent to war," to use Bishop G. Bromley Oxnam's accurate phrase. Yet instead of returning Eastern Europe to the control of the Vatican, another war is far more likely to reduce all Europe to such chaos that the Roman Catholic hierarchy would have no power left except in the Western Hemisphere.

The constantly expanding power of the hierarchy in the United States is the subject of the best-seller, *American Freedom and Catholic Power* (Beacon Press, $3.50), by Paul Blanshard, a former high official in New York. This is the book which the largest book review magazine in the country was afraid to review, and another attempted it only by having two reviews, one for and one against. Yet in spite of much silence about it the book is having a wide sale.

Blanshard's viewpoint is correctly set forth in his preface as follows: "When a church enters the arena of

controversial social policy and attempts to control the judgment of its own people (and of other people) on foreign affairs, social hygiene, public education and modern science, it must be reckoned with as an organ of political and cultural power. It is in that sense that I shall discuss Catholic power in this book. The Catholic problem as I see it is not primarily a religious problem: it is an institutional and political problem. It is a matter of the use and abuse of power by an organization that is not only a church but a state within a state, and a state above a state." His method is to quote from official Roman Catholic utterances to show how the hierarchy works and how it affects education, democracy, medicine, marriage and divorce, censorship and boycott, science and superstition, fascism, communism, and other subjects.

Blanshard's book is indispensable to a knowledge of where we are heading. Every thoughtful citizen should read it. It may be supplemented by an equally disturbing book by George Seldes, *The Catholic Crisis* (Julian Messner, 1945, O.O.P.). He describes the "Catholic liaison with fascism," Catholic reactionary policies, pressure on politics, the press and the movies, the Church in Canada and Latin America. *The Separation of Church and State in the United States* (University of Minnesota Press, $4.50), by A. W. Johnson and F. H. Yost, is an excellent legal study dealing with the struggle for control of education.

Essential History. Three recent historical works, considered together, give a good account of the recent world struggle against fascist reaction from which we are emerging. John Wheeler-Bennett's *Munich: Prologue to Tragedy* (Duell, Sloan, & Pearce, $4.50) is the best and most vivid account yet written of the blind, stubborn, and ruthless appeasement of Fascist Italy and Germany by the Chamberlain government in Britain. The incredible details of the relentless crucifixion of Czechoslovakia by her democratic "friends" are here. The entire Munich period has been pushed so far into the background by the Cold War that we often forget that it laid the foundation for everything which came after.

What followed is told in infinite detail in *The Memoirs of Cordell Hull* (Macmillan Co., 2 vols., $10.50). These heavy volumes are a mine of historical information for the long period of Hull's tenure as Secretary of State. Among many impressions left by this work, two stand out. The first is that Hull was one of the greatest liberal statesmen in our domestic history. More than anyone else, he was the father of graduated downward tariff and of the graduated, income, inheritance, and excess profits taxes. These are the tools that enable the American people to meet any emergency and any need which the nation as a whole can afford, and to avoid the necessity of revolution to provide for social change.

The second thing that impressed me most about Hull's *Memoirs* was the absence of any suggestion in it that Hull believed in an inevitable postwar conflict between the Soviet Union and the West. Though standing for firmness and patience with the Soviet Union, he urged that "we should count ten hours or ten days before berating another nation." Major wars, according to Hull, "are generally followed by a widespread feeling of uneasiness, impatience, unrest, and suspicion. Our people and leaders and the peoples and leaders of other nations must be willing to overcome this feeling. They must examine with sympathy and patience the views of others. They must try to ascertain the true facts in any situation. They must avoid assuming adamant positions. They must refrain from exaggerating and overemphasizing their own claims and from appealing to prejudice."

The most revealing volume of wartime history is unquestionably *Roosevelt and Hopkins* (Harper & Bros., $6), by Robert E. Sherwood. This, too, is a large book, but it tells more about our wartime relations with the Soviet Union than any other book. No one who reads it will be troubled about any of the emerging myths concerning what happened at Teheran and Yalta. Nor will he who reads Sherwood doubt that Winston Churchill was the most determined, and mistaken, military strategist produced by the war. His obsession about getting up into the Balkans through the non-existent "soft underbelly of Europe" runs through the whole story of the war, and prepares one for his fulminations against the Iron Curtain.

Greece. Churchill's heavy share of responsibility for the long Greek civil war is brought out clearly in *The Greek Dilemma; War and Aftermath* (J. B. Lippincott Co., 1947, $3.50), by William Hardy McNeill. While stationed in Greece as a military attaché for two years following the war, McNeill traveled 20,000 miles and learned from the people, as well as from research, what happened during the war and after it, and what flowed from Churchill's never-ending determination to restore the Greek king to his throne.

This story is continued and Greece's problems surveyed by a Twentieth-Century-Fund team composed of W. H. McNeill, Frank Smothers, and Elizabeth McNeill in *Report on the Greeks* (Twentieth Century Fund, $2.50).

An excellent *Short History of the Middle East* (Pub. Affairs Press, $3.75), by George E. Kirk, gives a clear, readable view of the power struggles in the Levant from A.D. 600 to date.

Germany and Japan—New Allies. Of the many recent books about Germany, *The Embers Still Burn* (Simon & Schuster, $3), by Ira A. Hirschmann, is one of the most disquieting. It is a graphic account of what he believes to be the reversal of Roosevelt's postwar policy "of nations united in a great alliance to build the peace and, through collective action, to ensure it in the future," by a former U.N.R.R.A. official. He believes that the policy of building up Germany for a third world war must lead to disaster. B. U. Ratchford and William D. Ross write in a calmer vein in *Berlin Reparations Assignment* (University of North Carolina Press, 1947, $3.50). Nevertheless, they reveal the part played by Russia's great need for reparations as one of the causes of the East-West rift.

The books on my desk detailing the failure of our effort to destroy the old order in Japan are numerous—and ominous. *Prospects for Democracy in Japan* (Macmillan Co., $2.75), by T. A. Bisson, relates truly that a major cause of Japan's career of aggression, if not the primary one, was "an economic structure that kept the vast majority of her people impoverished and enslaved," yet far from breaking this system we have finally allied ourselves with it, to build up a conservative Japan as both a "bas-

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tion" and a "springboard" for war with the Soviet Union.

This almost incredible development is described fully by an old experienced correspondent, Mark Gayn, in his *Japan Diary* (William Sloane Associates, $4). What General MacArthur has really done in Japan is fully revealed here: "we are still allied with the enemies of reform and freedom"; the war criminals still help to rule Japan; the old war-making classes successfully hid ten billions of dollars worth of the Japanese armies' stockpiles from us—and still conceal most of this vast wealth; the "Old Guard" waits for our going to void all the partial reforms instituted; they already report developments to the Emperor "with awe and trepidation" and have laid elaborate plans to "play one power against another."

An Australian official, W. Macmahon Ball, saw it all happen from his post on the Allied Council for Japan, which MacArthur gradually reduced to a nullity. Finally Ball resigned and recorded the story in *Japan, Enemy or Ally* (John Day Co., $3). Ball agrees with Gayn that for the United States "the hated enemy has become the coveted ally," and that "there has been no fundamental change in Japan's social structure (which caused the war) or in the political outlook of her leaders." These are the men who have sabotaged economic recovery in Japan to frustrate reform. MacArthur's insistence that Japan "must establish democracy through private capitalism" operated by the old regime means "depression and want for the Japanese masses, though perhaps with great wealth for the few." He too foresees an unreformed Japan rebuilt by us again embarking on aggression, with her war industries strengthened by the myriad lessons learned from the Americans. Rejecting the Cold War strategy, Ball urges that it is "supremely important that the West should work with Russia in making the peace settlement and in the subsequent control of Japan."

Ball pleads that we ally ourselves with the Japanese people, not their crafty masters. He believes that otherwise they will turn to Communism, as China has. How our alliance with the reactionary interests in China resulted in disaster to us is recorded in the State Department's huge White Paper, *United States Relations With China, With Special Reference to the Period 1944-1949* (U.S. Government Printing Office, $3 per year). In 400 pages, and a still larger number of documents annexed, is found the official confession of the bankruptcy of the policy of supporting reaction against the wishes and the desperate needs of the people. This is the policy that will defeat us in Germany and Japan, if we insist on pursuing it there, and lose the Cold War as well.

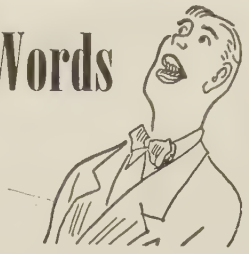
There is some hope in President Truman's new Point-Four program, if it means real brotherly help and not economic imperialism, and if it means a real turning away from the disastrous Truman Doctrine. It is time that we realized, in the words of Owen Lattimore, "that the most successful American policies have been those that were carried out through the United Nations; the most disastrous have been those that by-passed the United Nations." All of the books about the Far East mentioned above are supremely worth reading, but if only one small book can be read, it should be Lattimore's *The Situation in Asia* (Little, Brown & Co., $2.75). Here in short compass is the story of our failure in Asia. Here is the evidence that Chiang thought he could win the Chinese civil war by indirectly pitting us against Russia, that Japan is nobody's ally, and that all Asia is out from under Western control. There is here sound history, common sense, and a plan for future salvation.

A-Blitz War. Equally prophetic writing is to be found in some of Max Lerner's articles, now collected in *Actions and Passions, Notes on the Multiple Revolution of Our Time* (Simon and Schuster, $3.50). I refer especially to "How to Move Toward War," "Brink of War Economics," "Brink of War Leadership," and "The Sixty-Five Day War." The latter refers to the atomic blitz by which many of our "cold warriors" have been planning to kill some thirty million Russians in the Russian cities at one stroke. The moral enormity of this conception is something which too few Americans have begun to grasp and all too many have consciously or unconsciously accepted. The first challenge to this colossal conception of righteous iniquity to appear in book form was *Fear, War and the Bomb* (Whittlesey House, $3.50), by the British physicist and Nobel Prize winner, P. M. S. Blackett. This book cited our own official Strategic Bombing Surveys to prove that the British-American use of air bombs as weapons of mass destruction had gone to fantastic limits both in Germany and in Japan. It showed also that the business of killing cities had been to a surprising degree without military justification or military result. The damage had been stupendous but the military result had not been commensurate. Blackett's challenge of our entire plan for the control of atomic energy brought down much wrath upon his head, anger now considerably tempered by the Soviet achievement of the atomic bomb. No single book will give more food for thought.

The average citizen has little idea of the extent to which the A-blitz doctrine has gripped our Russophobes. Everyone who wants a preview of just how Western civilization is to be destroyed by an atomic war between the Big Two should read the small volume by military expert, George Fielding Eliot, *If Russia Strikes* (Bobbs-Merrill Co., $2.75). This blueprint for a "preventive war" envisages the use of atomic bombs at the very outset of the war "in a ruthless, all-out try for a decision." The damage to the Soviet Union would be so catastrophic that we would not even need to occupy the ruins. Nowhere, says Eliot, "in all this rather confused picture of a stricken colossus bleeding to death from a hundred atomic wounds, and thrashing about in its death throes, does there appear the necessity for standing guard over the remains." With the cities of the Soviet Union lying in ruins, Eliot makes the easy assumption that "the peasants, by and large, would survive," ignoring the fact that Russian agriculture is now heavily mechanized, dependent on tractors and gasoline, and that even the simplest necessities of civilized living could not be manufactured.

This is the abyss toward which all the dynamics of the Cold War carry us. Yet in 1947 one leading American newspaperman—one who knows most about World Communism—wrote a small book of 184 pages that gave convincing evidence that *Stalin Must Have Peace* (Random House, Inc., O.O.P.). In this pungent book, Edgar Snow

The Magic of Words Is Yours



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quotes the National Association of Manufacturers as warning that a third world war "would increase the national debt by 500 to 1000 billion dollars," result in the conscription of everything and "the elimination of the profit system." Thus, any holy crusade to save capitalism would end in its destruction. Snow also has constructive suggestions.

Vanishing Civil Liberties. One of the first casualties of the Cold War has been the civil liberties of the citizens of the United States. Because of our hysterical hate and fear of the Soviet Union and Communism, millions of government employees have been investigated, at a cost of $17,000,000, with microscopic exposures of suspected unreliability but with long-continuing consequences upon our civil liberties. The Committee on Un-American Activities and a hundred powerful agencies have joined to suppress every idea and individual not firmly conservative.

The unbelievable lengths to which this prosecution mania has gone is recorded in *Washington Witch Hunt* (Random House, Inc., $2.50), by Bert Andrews, one of the ace correspondents of the *New York Herald Tribune.* If any reader believes that his most elementary civil liberties cannot be overridden, leaving him helpless and groping for the reasons and economically ruined, *Washington Witch Hunt* will explain how it is possible. The same present danger to the liberty of each American citizen is underlined also by John Rogge, a recent assistant U. S. Attorney General, in *Our Vanishing Civil Liberties* (Gaer Associates, $3). These two books show vividly how we can get the police state at home under the guise of suppressing it abroad.

"Last Call." Nor is it a case of not being our brothers' keeper. *We're All in It* (E. P. Dutton & Co. $2.75), says Eric Johnston, former President of the U. S. Chamber of Commerce. In this moderate book he warns that wherever real democracy is "strong enough to nourish its people both spiritually and otherwise Communism makes no headway." In these days when the very word revolution is taboo, Johnston has the courage to recall that we were born of revolution and that "our Revolution is the greatest of them all." Never, he says, "have we needed more faith in our Revolution, the never-ending Revolution which is the story of America."

This brings me to *The Last Call for Common Sense* (Harcourt, Brace & Co., $3), by James P. Warburg, scion of a famous New York banking family. If only one of the many books mentioned here can be read, this should be it. One of the most effective lecturers in the country, Warburg divides his time between extensive investigations in Europe and the study of our foreign policy at home. No one has analyzed the errors and dangers of our recent foreign policy more simply and effectively. In clear, reasonable chapters he examines all the elements of the Cold War and gives sensible alternatives to it.

Books, fortunately and unfortunately, must be our main resource, if we are to make peace instead of plunging into another and final war. The government, the press, the radio, and the big circulation magazines are so completely united in the prosecution of the Cold War that the necessity of reading books, which still express dissenting views, is more urgent than it has ever been.

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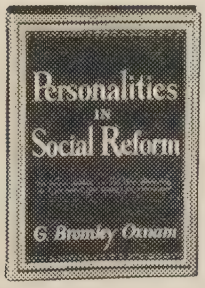

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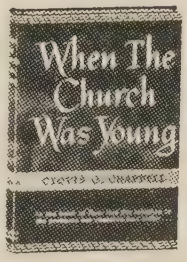

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Here are the rich illustrations, the gentle humor and powerful statement, the clear organization and direct purpose which have made Dr. Chappell's other books so helpful to both minister and layman. Based on the timeless truths of the Bible, *When the Church Was Young* is directed specifically to twentieth-century Christians—a challenging and inspiring guide to the Christ-centered life. $2

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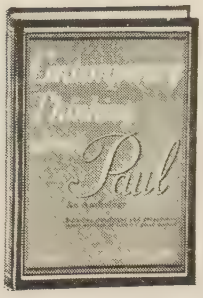

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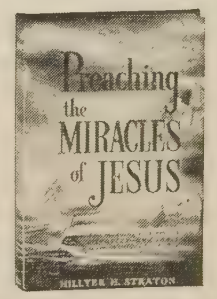
PREACHING the MIRACLES of JESUS

By HILLYER H. STRATON



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A Scotsman Views American Protestantism

STORY OF AMERICAN PROTESTANTISM, *by Andrew Landale Drummond. Oliver & Boyd, Ltd. (Blessing Book Store, Chicago), 418 pp., $8.*

The appearance of this handsome volume on American Protestantism, together with the publication of other recent volumes dealing with religion in America by British presses, is evidence that Britons are becoming increasingly America-conscious, not only in the twin realms of politics and economics but also in the higher realms of religion and culture. The present book is a highly successful attempt on the part of a Britisher to explain to his countrymen the complicated religious situation in the United States. It is indeed a daring venture for a "foreigner," even though, as in this case, the author has been exposed to the American religious scene by a considerable period of residence in the United States, and has a degree from the Hartford Theological Seminary.

The book is based upon the best contemporary secondary sources and is written in a racy and an interesting style. It makes good reading and will interest a large number of American readers who enjoy seeing themselves as others see them, even though the opinions expressed and the judgments made may be something less than friendly. As the title indicates the author deals principally with Protestantism, and he only here and there makes passing references to Roman Catholicism.

The principal fault in the author's approach to his subject seems to be due to the fact that his stay in America was evidently confined to New England, and as a consequence of his Scotch-Presbyterian background he tends to see us in the light refracted through a Scotch-Presbyterian-New England Congregational prejudice. At the least, a third of the volume is devoted to Congregational and Presbyterian matter, with the consequent failure to deal adequately with other religious bodies, whose total contributions to the American religious scene are more significant, in many ways, than that of his "fair-haired" brethren. For his treatment of the Congregational-Presbyterian phase of his "story" this reviewer finds much to praise, and it is by far the best part of the book. There are two long chapters on New England. The one dealing with Colonial New England is a brilliant piece of condensation in which the flavor of colonial New England religious life is presented with a minimum of facts. A second long chapter on Congregationalism is entitled "New England Spring" and deals with the Unitarian departure, the changes in New England theology, and the controversies resulting. The treatment centers about the principal figures in that moving drama—Channing, Emerson, Lyman Beecher, and Horace Bushnell; indeed the author is at his best in presenting history biographically. Presbyterians can find little fault with what he has to say about them, for he has an innate understanding of his co-religionists on this side of the water though he sees them through somewhat critical Scotch-Presbyterian eyes.

As might be expected, the author has less sympathy with the Methodists, the Baptists, and to a lesser degree the Disciples, perhaps because he lacks an understanding of the more popular churches. These were the religious bodies which best met the needs of the frontier, and he seems to infer that much of the frontier crudity still clings to them. The statement that "the white churches of the South, with honourable exceptions, have little to teach the coloured churches in enlightenment and culture," is an absurd observation. The level of intelligence and culture among many of the great Baptist, Methodist, and Disciple congregations in all sections of the South and West are the equal of any churches in the world, not excluding Scotland. The wide cultural gulf that separated Baptists, Methodists, Disciples, Presbyterians, Episcopalians, and Congregationalists a hundred years ago, has long been growing less and less and has now almost completely disappeared. It is a significant fact that the most distinguished privately endowed educational institutions in the South were established by the "ignorunt" Methodists, Baptists, and Disciples. Come out West and down South, Mr. Author, and see for yourself!

In closing this review I wish to commend highly the last three chapters, namely, "The American Pulpit," "The Renascence of Worship," and the final chapter "Toward Unity." And as a last word I would like to state that the American churches do not need a "National Church to initiate joint enterprises." Indeed, as Professor Latourette has pointed out, the principal impetus of the World Council of Churches came from America—the most divided but the most elastic Protestantism in the world.—***William W. Sweet.***

REVIEWERS

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JAMES W. KENNEDY, rector of Christ Church (Episcopal), Lexington, Ky.

WILLIAM W. SWEET, Chairman of the Faculty, Perkins School of Theology, Southern Methodist University.

Protestant Apostolicity

THE CHURCH'S MINISTRY, *by T. W. Manson. Westminster Press, 110 pp., $2.*

Perhaps the thorniest problem in any proposal for organic union is the Catholic concept of "Apostolic Succession." Several recent attempts at union have fallen short of the goal because of the inability to reconcile the two widely-separated beliefs about the church's ministry.

In 1946 the subject was dealt with extensively in a formidable volume entitled *The Apostolic Ministry.* (Musson Book Co., Toronto, Ont.) This book gave the traditional Catholic view with a vengeance. Since K. E. Kirk, Bishop of Oxford, who edited the book, became a bishop, his consuming passion has been the setting of this whole question upon the flint-rock foundation of his view of the ministry, *i.e.*, the Catholic. As so often happens, a great scholar becomes a fanatic.

In order to give the other side of the picture in a scholarly way, T. W. Manson in this little book has done an accurate and convincing job. No one questions the author's scholarly ability, but one desires a less dry presentation of scholarly facts. This is made up in part by a preface written by that stalwart champion of Christian unity, Henry Sloane Coffin. His masterly summary of the issues involved, with particular reference to the Catholic versus the Evangelical, makes clear the thesis that Dr. Manson develops—namely, the former view which sees the church divinely constituted with a particular order of ministers, in which the bishops are the successors of the original apostles and are alone vested with power to ordain other ministers"; and the latter view which sees "the church as an apostolic fellowship of followers of Christ, in which all believers in Him are called to be priests and to them all is entrusted the Apostolic Ministry of bringing the Gospel to mankind."

Anyone who is interested in the balanced Catholic view as over against the extremist Catholic view will want to read in connection with *The Apostolic Ministry* and *The Church's Ministry,* a small paper-back volume entitled *The Ministry of the Church* (Canterbury Press, London). This small volume is a critique of the lengthy book edited by Dr. Kirk, Bishop of Oxford. Bishop Stephen Neill is the main contributor. He is in a strategic position to know the difficulties involved in reconciling the many views of the ministry, for he is an associate general secretary of the World Council of Churches. He also contributed to the splendid work done at the Lambeth and Amsterdam Conferences.

While each section of *The Apostolic Ministry* is considered critically in this little volume (*The Ministry of the Church*), the best essay is the preliminary chapter by Bishop Neill. His first criticism of *The Apostolic Ministry* is that the mass of material could have been reduced by one-half. He says, "throughout the reader has the disturbing feeling that the conclusion was reached before the evidence was considered, that a certain structure of thought has been imposed on the facts rather than deduced from them, and that presupposition, which he may not be prepared to grant, lurks all the time in the background without ever being brought out in the daylight and dispassionately discussed."

Dr. Manson certainly does not fall into this fallacy. His book more nearly fits these words by Bishop Neill: "the task of New Testament scholars is to teach all to unlearn their presuppositions, and to allow the text to speak to us direct as it spoke to its first hearers and readers."

By all means read all three of these books, but in particular, the one which is the subject of this review. It will give a good, solid foundation for one who must marshal his facts against those who strait-lace the Church's ministry to one avenue alone, namely, that of Apostolic succession through the "historic Episcopate."—***James W. Kennedy.***

Adventure in Worship

A DIARY OF PRIVATE PRAYER, *by John Baillie. Charles Scribner's Sons, 135 pp., $1.75.*

This book, first published in 1936, is now in its fifteenth printing. This is no surprise to those who know the richness of theological background out of which the author writes, and the simplicity and directness of his style that turns deep theological understanding into a devotional classic.

To follow the author in his thirty-one prepared devotions, with two extra Sunday devotionals thrown in for good measure, and to use the blank pages provided for one's own diary in worship, is to enter into a rich spiritual experience.

The author brings the reader to an honest examination of himself in such heart-searching questions as the following: "Have I done anything today to fulfil the purpose for which Thou didst cause me to be born? Have I been lazy in body or languid in spirit? Have I wrongfully indulged my bodily appetites? Have I kept my imagination pure and healthy? Have I been scrupulously honorable in all my business dealings? Have I been transparently sincere in all I have professed to be, to feel, or to do? Give me grace to answer honestly, O God."

The direction of the book is outward as well as inward. For instance, it contains petitions in behalf "of those who are faced by great temptations: of those who are faced by tasks too great for their powers: of those who stand in the valley of decision: of those who are in debt or poverty" and many others in similar circumstances. The author is willing to be stern with himself so that he might

be a Christian in deeds as well as words. He is willing to dig more deeply into the resources of the Christian faith in order that he might be more fruitful in his effort to bring it to the world.

This devotional classic succeeds in lifting the human soul to great heights of inspiration without losing breadth of vision. It invites the Christian to a vital experience within, so that he may have dynamic power to transform the world without.—***Joseph M. Gettys.***

The Way of Reform

PERSONALITIES IN SOCIAL REFORM, *by G. Bromley Oxnam. Abingdon-Cokesbury Press, 176 pp., $2.*

Personalities in Social Reform is a study of the effects of the basic ideas and programs of six great personalities upon mankind in modern society. The author has chosen for this investigation a scholar and his wife (Sidney and Beatrice Webb), a minister (Walter Rauschenbusch), an administrator (David E. Lilienthal), a "saint" (Mohandas Gandhi), and a missionary (Albert Schweitzer). He has succeeded in selecting from their writings, speeches, and autobiographies the fundamental principles on which their reform movements developed. Bishop Oxnam, a recognized leader in the development of human brotherhood, has no difficulty in ferreting out the salient transforming elements in the ideas of others, for they harmonize with some of his own convictions.

The author has recognized in the divergent backgrounds of the personalities certain common elements against which they were constrained to exercise their intellectual, spiritual, and physical powers. In each case the masses were underprivileged, deprived of their manhood rights, exploited, and made defenseless by a combination of conditions which they could neither understand nor control. Bishop Oxnam reveals that social systems rest most heavily upon the lives of such classes of people.

In nearly every instance the social reformer was himself a member of an underprivileged minority. He was either born and reared in such a group, or he early identified himself with the privations, abuses, and limitations from which it suffered. In those cases where the background was one of refinement and wealth, there was nevertheless that free, intellectual atmosphere that encouraged independent thinking and self-direction.

The personalities possessed exceptional intellectual abilities and highly sensitive spiritual natures. The author shows plainly that these dispositions may serve as the basis for the transformation of society.

It is the strong moral and spiritual convictions of these personalities which make them leaders of reform movements rather than leaders of revolutions. The social climate in which they operate could result in either development. If these leaders should arise and give expression to the resentments of the masses rather than their need for brotherhood, the result would be very, very different.

This study shows that no two persons in modern times have had a greater influence on the lives of the working classes of England than Sidney Webb and his wife, Beatrice Webb. For approximately one-half a century they worked in partnership against the evils of capitalism and for socialism. They were the most dynamic members of the well-known Fabian Society, through which their principal ideas germinated and grew. They were convinced that some of the cardinal virtues of any movement were *faith, brotherhood,* and *fellowship.*

Bishop Oxnam quotes Rauschenbusch: It [origin of his social views] did not come from the church. . . . It came through personal contact with poverty." His central idea was the *establishment* of *the Kingdom of God on earth.* The author shows that Rauschenbusch thought that this idea was sufficiently broad to embrace all of the needs, hopes, and aspirations of mankind. Two of his most effective literary contributions were: *Christianity and the Social Crisis* and *Prayers of the Social Awakening.* Among other things, he highlighted the evils of the capitalist system and the abuses which were made of technology. He taught that he favored socialism to the extent that it succeeded in the establishment of the Kingdom of God. He, too, was advocating a condition that was most conducive to the enrichment of human personality and the development of the brotherhood of man.

In his study of the influence of David E. Lilienthal, Bishop Oxnam has given us a new conception of his role in American life. He was not merely a public official who supervised, controlled, and concealed some of the most powerful and gigantic resources of our country, as well as our most potent secret weapons of destruction, but he is represented as a social reformer who has spent his intellectual, moral, and physical resources to use these vast technological instruments to transform our society and to enrich human personality. In the role of administrator, he has not only solicited the counsel and co-operation of technicians and experts in the varied fields of interest of American life, but he has also sought support from religious leaders and the humble people who are directly served by the T.V.A. No one has been more conscious of the possibility of their being exploited by those who may misuse the resources for selfish purposes.

The Saint as Social Reformer is Mohandas Gandhi. The author shows how the most impoverished people on earth developed, under an inspired leader, moral and spiritual resources that were sufficiently vitalizing and virile to weaken the most rigid caste system known to man and the most stubborn colonial, imperialistic controls in modern history. Gandhi succeeded in accentuating and enhancing the areas of the lives of the masses in India where the powers against which they were arrayed were most impotent and defenseless. For him self-purification preceded social purification, and to attain perfect purity one had to become absolutely passion-free in thought, speech, and action. Because he identified himself with the sufferings and abuses of the masses as he achieved the spiritual ideals which he enunciated, Gandhi's organizing principles were moral and spiritual rather than physical and material.

The writer points out that Gandhi did not conceive of non-violence as a meek submission to the evil-doer, but by the pitting of one's whole soul against the will of the tyrant it was possible for a single individual to defy

the whole might of an unjust empire and lay the foundation for that empire's fall or its degeneration.

The last of the personalities is Albert Schweitzer, one of the most brilliant and talented men of modern times. Because of a conviction that the scientifically and technologically advanced nations are morally obligated to serve the less advantaged peoples, he felt constrained to forsake a lucrative and popular career at home to share the hardships and to minister to the ills and needs of the natives of Africa. The author acknowledges that Schweitzer can hardly be considered a social reformer in the sense of initiating a social movement which transformed men's lives. But his personal example has attracted men to fields of service in which they could be instrumental in transforming and enriching the lives of disadvantaged people.

This reviewer recommends *Personalities in Social Reform* to all those who are seeking a comprehensive, clear, objective, and terse analysis of the lives of six of the most interesting personalities of modern times. It should be of special interest to religious leaders, public administrators, teachers, sociologists, psychologists and legislators. The author is emphatic in his conviction that the masses of a nation constitute a potential source of power that no country can afford to abuse or ignore. It can either serve as a threat to the basic tenets of a social system or as its greatest source of strength.—***E. Horace Fitchett.***

The Comprehensive Faith

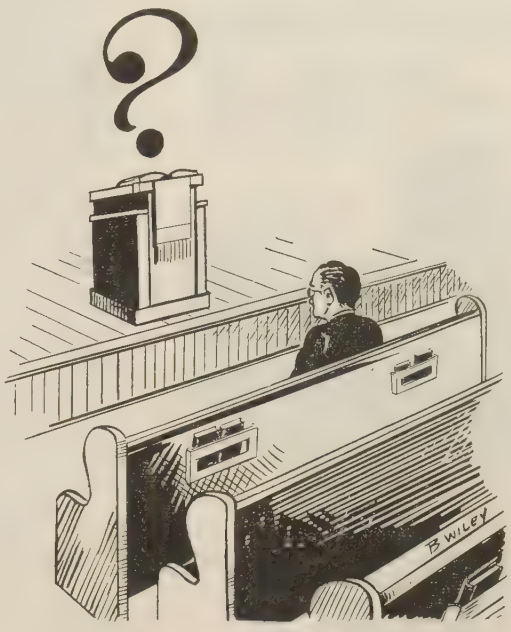
TREASURY OF THE CHRISTIAN FAITH, *Stanley I. Stuber and Thomas Curtis Clark, eds. Association Press, 832 pp., $5.*

Great grandfather had a "Common Place Book" in which he wrote paragraphs from the best of all his reading. This volume is a glorified "Common Place Book," the work of the editors over a period of years. Their work has been done well. They emphasize usefulness, and this book is, without doubt, one book that will be used.

Preaching can be much enhanced by apt quotation. This is not only a treasury of illustrations, but it contains pungent and pointed quotations from contemporary writers that are really gems of thought. Teachers as well as preachers will get here, in an easy-to-find collection, answers to questions about faith and Christian life.

Above all, it seems that editors should be commended for their arrangement of testimonies in a complete set of simple rubrics, and then indexing and cross indexing them by topics, authors, and usableness. One can be helped in his thinking by reading the chapter headings and the page-by-page headlines alone. The "Index of Usability" is exceptionally suggestive and inspiring.

Some comment should be made as to the number and variety of authors and sources. No reader going through the book from cover to cover can fail to be impressed with the fact that the Christian faith is a treasury and that contributions to it from very different, even opposing, sources have been and still are being made. Assembled in one common place, they demonstrate the basic unity of the Christian faith and experience. This volume is unusually practical, and that in itself is a testimony to the Christian faith of the ages.—***Earnest E. Eells.***



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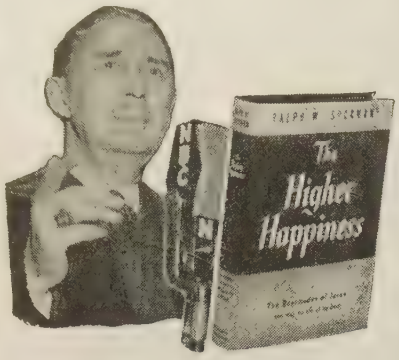

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BOOKS briefly noted

JACOB BOEHME: STUDIES IN HIS LIFE AND TEACHINGS, *by Hans L. Martensen. New Revised Edition, Stephen Hobhouse, ed. Harper & Bros., 195 pp., $5.*

This classic study of the life and teaching of a great mystic of the seventeenth century was first published by Bishop Martensen in 1881. Stephen Hobhouse, a distinguished authority on the history of mysticism, adds numerous annotations which present recent findings of research on Boehme. The ideas of Boehme influenced Milton, Spencer, Law, Hegel, Berdyaev, and other religious thinkers. Boehme's writings furnish the background for many trends in modern religious mysticism. Like Paul, he wrote "some things hard to be understood." But this book will prove an aid to the understanding of his basic ideas.

YOU CAN READ THE BIBLE, *by Charles D. Spotts. Christian Education Press, 127 pp., $1.50.*

A manual designed to help in the discovery of the literary and spiritual riches of the Bible. Guidance in reading the Bible by authors, as history, for instruction in religious beliefs, and for comfort and help. An excellent book to recommend to any person who wishes to make Bible reading more meaningful. The author is professor of religion at Franklin and Marshall College.

WOMEN OF SCRIPTURE, *by Arthur Bruce Moss. Woman's Division of Christian Service, Methodist Board of Missions and Church Extension, 145 pp., 60 cents.*

The minister of John Street Methodist Church, New York, prepared this interesting study book on the personality, life, and work of the women of the Bible.

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JESUS THEN AND NOW, *by Willard Sperry. Harper & Bros., 224 pp., $2.50.*

The Dean of the Harvard Divinity School argues that the continuity and survival of the Christian religion is dependent upon a shift of interest from speculative systems of thought to the consideration of the historical Jesus. Sperry agrees with Harnack in thinking that historical theology is far more important than dialectical theology.

THE BOOK OF THE TWELVE PROPHETS, VOL. II, *by Julius A. Bewer. Harper & Bros., 112 pp., 75 cents.*

The second issue in Harper's Annotated Bible Series. See the review of the first volume of this series, THE PASTOR, September, page 40.

THE CASE AGAINST THE PAGANS, Vol. II (BKS. 4-7), *by Arnobius of Sicca. George E. McCracken, trans. Newman Press, 659 pp., $3.25.*

The Ancient Christian Writers Series presents the translation of the second volume of Arnobius' criticism of paganism in the Graeco-Roman world of the fourth century.

CHURCH ACTIVITIES FOR YOUNG COUPLES, *by George Gleason. Association Press, 127 pp., $1.50.*

Few, if any, church leaders will deny that young married couples are a "field ripe unto harvest" for the church. They are a group that the church needs to serve and that needs to give more service to the church—especially in uniting the home and the church. Because guidance in this field is not too abundant, this book can serve a useful purpose. Based on a survey of what is being done in 222 church groups, it offers valuable suggestions in organization, leadership, program building, and the place of young married groups in the church structure. Also helpful is the good general bibliography.

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The Boy with the Bible

By THE ELDER

HE WAS walking up and down the busy aisles of the bus station when I spotted him, Bible under his arm. He approached waiting passengers now and then for a few words of conversation. Some would nod their heads and reply. With a bright smile on his young face, he too would nod and speak a word in parting. Others whom he approached looked annoyed; they would shake their heads from side to side or look away to avoid his face as he talked with the open Bible in his hands, pointing to the pages as he turned them.

I was waiting for the bus that would take me home for a holiday during my first year in theological seminary. I identified the boy with the Bible immediately. How often I had been affronted by his type—a militant evangelist, student from some "Bible college" on the way home for the holidays, or probably some member from a local fundamentalist church, button-holing people in public places about the conditions of their spiritual lives. With mocking contempt I pointed him out to my traveling companion, a graduate scholar in Hebrew and other ancient languages. I resented this method of intruding upon what I called a man's moral privacy with the abrupt question: "Brother, are you a Christian?"

"Spiritual burglary," I said to the scholar; "breaking into a man's soul uninvited and unwelcome." And then we hatched our plot to trap the boy with the Bible.

I was to approach him and point out my learned traveling companion as a person seriously in need of spiritual guidance, someone with whom I had talked on the bus and found to be lost in sin. I was to suggest that perhaps a few words from him might lead my companion into the ways of righteousness. If the Bible student fell for the story, the scholar was to use his background of study in Hebrew, Syriac, and Egyptian language and literature to baffle and humiliate him. We would teach him not to be so presumptuous in his self-appointed missionary task.

The scheme worked as we planned it. Pretending to be absorbed in a magazine, I worked my way to a spot where I could listen to the conversation, visible to the scholar but unseen by the boy with the Bible. The scholar in ancient languages proceeded to bewilder the youthful evangelist with a profound discourse on the uncertainty of scriptural accuracy because of its oral tradition, translations, and redactions. He exploited whatever conflicts he could present from the historical books of the Bible, and dwelt on the scarcity of material depicting the origin and early life of Jesus. Quoting from ancient sources and citing varied versions, he confounded the mind and humbled the spirit of the boy with the Bible so that he stood silent and abashed.

But when the scholar paused in his discourse, the boy raised his head and looked into the scholar's face. His voice was unsteady with emotion, but there was a light of joy in his eyes and a look of confident assurance on his face as he said: "You know the ancient languages and the background of the Scriptures better than I shall ever know them. You may explain away the words of this Book in my hand. But there is one thing no one can take from me. I *know* that I was a sinner, and now I am a child of the King. I *know* that I was confused in my thinking—and lost. Now I *know* whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day when I shall see him face to face and know him as I am known."

The conversation ended. An arrogant inquirer in theology and a condescending scholar in ancient literature were glad when the dispatcher announced the departure of busses, which sent them their separate ways so that they did not have to face their self-reproach in each other's presence.

The Light of Faith

(*Continued from page 3*)

But now as to Christian faith itself: it is not sight, but yet it is insight. In his respect the author of the *Epistle to the Hebrews* was right in his famous words: *Now faith is the assurance of things hoped for, the conviction of things not seen.* We might say that faith is the appropriate response of finite man to the Infinite insofar as utter dependency is man's lot and, by nature, the mind is incapable of rendering or demonstrating the more by the less. We might say that, if man could demonstrate to himself and to his satisfaction the nature and the existence of his Creator, he would have transcended his finitude and become as God. So we might say that faith corresponds in the sphere of comprehension to man's dependency in the sphere of being. In both cases, he is incomplete. So we confess that faith *in* God is not total knowledge *of* God.

Faith is a conviction based upon a perspective. It is a perspective available only to humble acceptance of creaturehood and penitence of spirit; and in that perspective there comes upon one a comprehensive insight. For the non-Christian like Plato, it may be the insight that a Good Will is the ultimate explanation of the world by reference to which all other questions have their answer, and existence itself has its ultimate justification. For a Christian, the insight has for its "matter" the life, death, and resurrection of Jesus Christ, and in terms of this he finds the pattern to illuminate the mystery of human existence.

What is more, the Christian takes this Christ-history as revelation. He does so because he is assured that the antithesis to his own misery is God's mercy, that the antithesis to his own finitude is God's grace, and that the antithesis to his dependency is God's self-revelation. But the light of faith will not burn for man—the insight of faith will not be his—until he acknowledges his misery, his finitude, and his dependency. Then at length he may exclaim: *Whereas I was blind, now I see.* Of course, this will mean also that Christian faith is the obverse side of self-knowledge.

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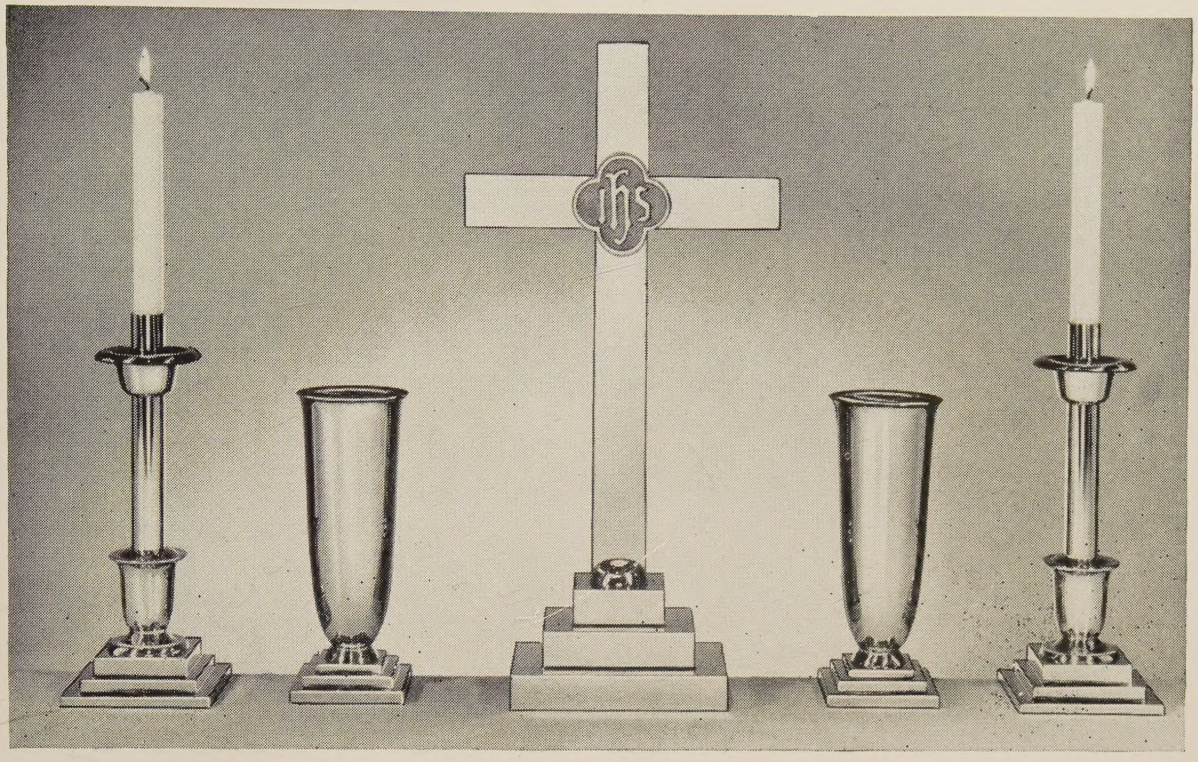

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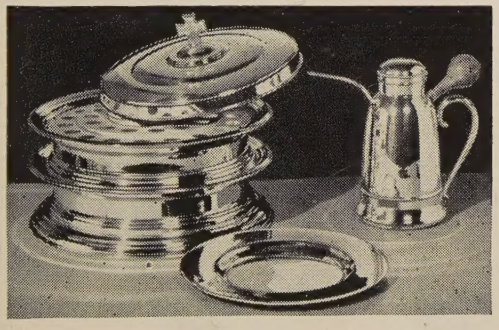

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—Henry Ball, Battle Creek, Mich. (1949)

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